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The Teakettle

By Sonya Max

Preparing for Prosperity

By Ernest C. Wilson

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CONTENTS

If Men Seek, *by Florence Hartman Townsend* .. 1
The Teakettle, *by Sonya Max* 2
The Inexhaustible, *by Frances W. Foulks* 11
Righteous Riches, *by Charles Fillmore* 14
Candles of the Lord, *by Alberta Flanders* 22
Preparing for Prosperity 26
by Ernest C. Wilson
Covenant, *by Aldis Dunbar* 32
A Real Lesson for Human Fathers 33
by Thomas L. Masson
An Old Commandment Made New 38
by Stella M. Templeman
Christ Is the Way, Part II 40
by Lillian Grace Copp
The Silence, *by May Shanklin* 45
Sunday Lessons 49
The Development of Judgment 65
by Cora Dedrick
Silent Unity 69
Healing and Prosperity Thoughts 70
Prayers Answered 72
Help from Silent Unity 80
The Father's Business 84
The Purpose of Unity 86

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IF MEN SEEK

By FLORENCE HARTMAN TOWNSEND

And if men seek the Lord as sought the three,
Where will they find Him? where His footprints see?

Some say He dwells alone by singing streams,
And walks the velvet meadows rapt in dreams.

I strolled the meadows, walked the river bank,
But oh, the winds were chill, the air was dank!

I found no footprints there that shone with light,
Although I sought from dawn to darkest night.

But in the city this is what I found:
A woman clothing orphans thinly gowned;

A man who walked beside a stumbling youth
And whispered words of courage and of Truth;

And one who sang when others lost the tune,
And lent December all the joys of June.

Now this my song, sung to a major chord:
Where men love men, there will you find the Lord.

The Teakettle

By SONYA MAX

"MAY I come in?" asked a charming voice outside the kitchen door.

Mrs. Runnels lifted her head, which had been pillowed on her arms on the table, and hastily rubbed a sodden handkerchief across her eyes. She rose in embarrassment as the door opened and a woman entered. The stranger was well dressed and comely. A boyish face with clear gray eyes smiled so delightfully that the farmer's wife let her own taut countenance relax.

"You did not answer my knock, but I heard the teakettle boiling, and it was such a nice homy sound that I thought the person it belonged to would not mind my walking in, even if the house were empty. Why, how pretty it is! I have never seen one like it." She drew near the stove and turned the teakettle around to examine it. No one would have guessed that, with immediate sentience, she had taken in an awkward situation and was giving Mrs. Runnels time to pull herself together. But then, it *was* a charming teakettle, odd and squat, and of white porcelain, painted with apple blossoms and blue morning-glories, with here and there a yellow butterfly.

"My grandmother brought it over from Germany, years ago, before I was born," said Mrs. Runnels, and then: "Won't you sit down?"

"Thanks, but may I use the telephone? I've smashed up something pretty important in my transmission case, I think. My car gave a horrible snort and went dead, and I can't see where the trouble is. I'll have to call a garage. It serves me right. I was doing sixty, but I was in a hurry to get home."

"Why, yes, you can call Mr. Ballard in Winstead,

and he'll send a man over to tow you in. You can wait here and get warm till he comes."

"That'll be fine."

Mrs. Runnels watched the girl avidly as she telephoned. With an inward surprise, the older woman realized that the other was not a girl at all, but must be thirty-five at least, although her short-skirted slenderness was redolent of youth and lithe strength. The visitor, too, used her eyes while she stood at the wall telephone in the living room, and when she turned back to her hostess she exclaimed:

"HOW MANY beautiful things you have! That old chest of drawers, that lovely old table, and the lamp. I never saw a lamp like that."

"They all came from Germany. My grandparents came over to Iowa, and they had a lot of old things like those when they lived there, but we only brought a few here when we moved to Oklahoma. We homesteaded here twenty-five years ago."

"You certainly have made a charming house."

"Do you think so? Well, I guess it's better than the dugout we lived in at first, but I get pretty tired of it. Twenty-five years is a long time. I haven't been away two days at a time in all these years."

"No?" The young voice expressed neither sympathy nor surprise, but merely a friendly interest. "Perhaps I'd better introduce myself," she suggested, moving toward the kitchen. "My name is Brenda Edwards, and I'm on my way from New Mexico to New York."

"All alone?"

"I'm not saying that I'm alone," responded Brenda, smiling, and then, at the look of mystification on the other's face, she went on: "As a matter of fact, a friend went out with me, but she had a longer vacation than I did, and I had to hurry to get back. And here I am paying the penalty of speed. But I am not sorry now." She smiled again.

"Neither am I. Well, my name is Mrs. Runnels,

and I'm not on my way anywhere. I just stay right here all the time."

"So?" Again the friendly interest, without sentimental emphasis.

"I haven't been away from this house more than one night at a time in twenty-five years. We just never seemed to manage to get together enough money to get away. I had my grandmother with me for six years after we came here. That's how I happen to have so many of her things. Then the two boys came, and they kept me tied down. They're both grown now, and they're fine boys, and a great help to my husband, but they're both going to agricultural college, and they're saving all they make extra to pay for their studies. I guess I ought to apologize for going on this way," she interrupted herself, "but I got a letter this morning that kind of upset me. I'm not used to giving way and telling strangers my troubles like this."

"Let's sit down," suggested Brenda. "I do love this kitchen. There's no place in the world like a farm kitchen, and this one is wonderful. Why, that old cupboard is simply marvelous. And this chair is the most comfortable one I ever sat in." She stretched out luxuriously in the cushioned rocker. "Think of being able to get a big rocking chair inside a kitchen."

"YOU WOULDN'T think it was so wonderful, I guess, if you had to stay here year in and year out and never see anything else. What I was crying about when you came in was that it seemed my last chance to get away had gone. I've been wanting and wanting to go back to Iowa for a visit. My cousin there invited me. She's been out here to see me, but I haven't been back since I was married. I used to have lots of friends there, and I wanted to see them all again, but I just couldn't find the money for traveling. My Uncle Peter, he was well fixed, and I always thought I'd get some of his money when he died. The idea has kind of been in the back of my mind, I guess, for a long time. I counted on it. He always sent us a check

for five dollars for Christmas. Then he married his housekeeper, and he died about a month ago. I've been waiting to hear what he left, and I've been wishing so hard, because I thought there would be a little for me, if only a hundred dollars, but it all went to his wife. Every cent. I've been trying to believe in happiness, too, and that's all I get for it."

"Trying to believe in happiness?"

"Yes. One of my neighbors, Mrs. Scott, has some new ideas. She kind of thinks that if you say a thing is so, often enough, it will be so. She brought me some books to read, and I've been trying to think that way. She says it works, and I kind of see how it does, for it makes me feel better afterwards when I say the words over and try to think what they mean. I don't always understand, though."

She reached up to a shelf and brought out a small pamphlet. "This, for instance, *'I rise to the high consciousness where only blessings are found.'*"

"WHY, THAT simply means," said Brenda, "that when you persistently see the good in things, and keep on seeing it, in every situation that confronts you, only good will come to you, no matter what the appearances may be."

"That's what the book says, but how can you see good in everything when you only have trouble all the time? Look there." She stretched out her foot and pointed to a flimsy cotton stocking. "Look at the runs in that stocking. Usually I mend them as soon as they start, but today when I saw that one I was too discouraged to care, so I let it go. How can I see any good in having to wear stockings like that?"

"Well, let's don't start with the stockings. Let's look for the good things instead of beginning with the troubles. Perhaps the blessings will mount up so we shall forget about the others."

"I did try to do that. I tried hard to believe that the things I wanted would come to me. I prayed that my Uncle Peter would leave me some money, and I

prayed that Len would sell his cows for a good price, and I tried to believe that I was going to make the trip to Iowa, but nothing has come of it all, except that I seem to have less than I did before—since I can't even believe any more that maybe I'll get something from Uncle Peter."

"Perhaps you've been putting more faith in your Uncle Peter than in God. All our good comes from God, not from individuals. He can use many avenues to send us our supply."

"You talk just like the book. Do you believe in all this, too?" she touched the pamphlet in her lap.

"I don't merely believe. I know that what we think about things brings good or ill into our life. You have been thinking negatively, have been letting your mind run on what you haven't got instead of what you have. Why not look at the good things that you have, and call them blessings?"

"What have I got?"

"WELL, NOW," Brenda's eyes twinkled, "we might start with the teakettle. That's lovely enough to head any list of blessings, for I don't believe there is another like it in the whole State of Oklahoma. And then there's this big sunshiny kitchen. Light and air and sunshine are certainly things to be thankful for. If you'd ever lived in a New York apartment, with a kitchen window opening on a shaft, you'd know that sunshine in a kitchen is a great blessing."

"If I lived in New York, I wouldn't care what kind of kitchen I had."

"Now, now, we're thinking positively, not negatively. You don't live in New York. You live in Oklahoma, and we're talking of the positive things."

Mrs. Runnels laughed abruptly, and all of a sudden she looked younger and prettier. "All right."

"And you have health. That's a big, positive asset."

"Yes, I'm pretty well. I haven't got time to be sick."

"And you have a sense of beauty. That's something

to be very grateful to God for—every day of your life."

"Why, how did you guess that?"

"It shows everywhere in the house. You have done wonders with the colors that you have used. It was an inspiration to hang red calico curtains there at those windows in the living room. That room has a cold north light, and red warms the whole place."

"It was just some I had left over after I made the cushions for the chairs. I read about using calico, in a magazine. And white is hard to keep clean."

"Then, your mind is open to new ideas. That's a big thing to be thankful for."

"How did you guess that?"

"You've just been telling me. The idea of red curtains. The idea of trying your neighbor's recipe for happiness. Nothing can keep a person down who is willing to try a new way of thinking when he finds that the old one hasn't worked."

"Oh, I'm willing enough when I see my way clear what to do. I was just about at my last resort. I just felt that something had to come different, or I couldn't stand it any longer. I tried to think the way Mrs. Scott wanted me to."

"You have been putting too much emphasis on outer things and outer ways of getting help. Those things will come, but you must realize first that it is God who gives them to you. You have been trying to dictate to God how He shall help you. Why not realize that you have God's own Spirit within yourself and that it can do all things? You are a part of God, and God is in you, telling you what to do. Why not listen?"

"God is in me," Mrs. Runnels repeated thoughtfully. "Is that what you meant when you said you weren't alone?"

"That was what I meant."

"I see. I'd have to think about that."

"Suppose we do sit and think for a minute. Let us think, *'I have faith that God's Spirit within me will bring me that which is for my highest good.'* Just say

it over to yourself, and quietly relax. We shall both say it."

THERE was silence in the kitchen, broken only by the subdued humming of the teakettle. Brenda's eyes were closed. Mrs. Runnels sat quietly, her work-reddened hands clasped in her lap. She stirred now and then. Once she opened her eyes and glanced curiously at her guest. The serenity of the face opposite her seemed to reassure her, for she shut her own eyes and gave a deep sigh of relaxation. The atmosphere of the house subtly changed. The hurt and tension and antagonism gave way to a sense of peace and confidence. The room seemed filled with peace and quiet joy. After a little, Brenda spoke again, briskly.

"Now, everything will be all right. You see if it won't. I feel that our prayer has been answered already. If it's right for you to make the journey to Iowa, the way will be found. If it's right for you to stay here, you will know. But you won't worry about it, and you won't fret any more, for the things that you need to make you happy are neither in Oklahoma nor in Iowa, but inside yourself. God is in you and heaven is in you, and nothing but good can come to you."

"Why, I just feel that way, too," exclaimed Mrs. Runnels. "I have the strangest feeling that everything is all right."

"So it is. Everything is all right. Don't think anything else, not even for a minute."

"MERCY, it's half past eleven, and not a thing on for dinner! You'll stay and have dinner with us? Len and the boys come home a little after twelve. They're working for a neighbor this week."

"I'd love to stay."

In the midst of dinner preparations, the towing car appeared, and the mechanic, after examining Brenda's car, announced that the break inside the transmission case was serious.

"It'll take twenty-four hours to get that fixed," he said, "I'll have to take it apart."

"That's all right," said Mrs. Runnels. "She can stay here all night. You will, won't you?"

"Nothing could drive me away," returned Brenda, "if you'll just help me to bring my traps in."

A smart traveling bag and hatbox were deposited on the linoleum in the Runnels hall, to be stared at curiously by Mr. Runnels and his two tall sons who arrived soon afterward.

The boys seemed to like Brenda at once, and the dinner-table conversation was lively. Toward the end of the meal, the older boy exchanged glances with his brother, looked for a moment hesitantly at the unexpected guest, seemed reassured, and rose rather awkwardly to his feet. He turned to his coat, which hung on a nail on the wall, and then addressed his mother.

"Ma," he said, "Bert and I been thinking it's a shame you can't make that trip to Iowa. We been doing some extra work digging potatoes, and Dad helped save up, too, and here's twenty-five dollars, and there's more where that came from. That'll pay your fare one way, with some over, and before you're ready to come home, we'll have some more ready. So you can go right away if you want to."

"Why, why, Benny!" gasped Mrs. Runnels. "I didn't know you knew I was so set on going."

"I guess we all knew, all right," laughed Mr. Runnels. "And we all want you to go and have a good time."

A light dawned in her face. "Why, it's wonderful that you want to give it to me. It'd be wonderful," she said slowly, considering, "but I don't see how I could go. I haven't any clothes. I haven't any hat. I couldn't just go right off this way."

The boys' faces fell, and Mr. Runnels started to speak protestingly, but Brenda interrupted.

"NOW IT'S my turn. You've given me just the chance I wanted. Why can't you drive up to

Iowa with me? I can go that way just as well as not, and I can drop you anywhere. That will save the railroad fare, and it will be fine for me to have company. Then you can buy some new clothes with the money. As for traveling things, we're about the same size, and I've got a little suit in my bag that will just fit you. It's a bargain I picked up in Albuquerque. I didn't

Self-conquest is the greatest of victories.—PLATO

need it at all. I just bought it for sheer love of buying. I must have been led to it so I could give it to you. Wait a minute."

She ran into the hall, and returned carrying a knitted suit of soft green. In the other hand was a little green hat of the same shade.

"There you are. Try these on. And I've stockings, heaps of them," she grinned reminiscently, "You're welcome to a share in them."

Four shy, bewildered, happy faces turned toward her. Mrs. Runnels began suddenly to cry.

"I can't believe it. I just can't believe it. I never knew prayers could be answered like that. It's a miracle, a miracle!

WHEN THEY started the next morning, it did seem as if a miracle had been compassed, for Mrs. Runnels, dressed in the smart suit, and with her face full of shining glory, was a different person altogether. As the boys were carrying Brenda's luggage and the old Runnels family suitcase to her car, Mrs. Runnels put into Brenda's arms a bulky parcel.

"For you," she said. "I want you to have it. I'd like to think it belongs to you now. It seems as if it brought us together."

Although Brenda protested, she carried back to New York the little old squat flowered German teakettle, along with a heart full of gratitude for prayers answered and good bestowed.

The Inexhaustible

By FRANCES W. FOULKS

THERE is an inexhaustible Source of all good, which is the same yesterday, today, and forever, and which can never be depleted, no matter how much you and I, and all other people and creatures, and nature, draw from it; each can take from it in any shape, any form, any amount, yet it is never lessened.

The Inexhaustible contains all life, all substance, and from it all the materiality of body and affairs manifests in perfect form for my use, my happiness. I can draw on this all-supplying stream of life, draw on this all-supplying storehouse of substance, at any moment of day or night, and be filled; my body renewed, vitalized, strengthened, made vigorous to go and to be and to do, freely and fully, according to life's needs and demands and His will; my pocketbook made a channel for the inflow and outflow of substance in a measure to share and to spare; the affairs of my life quickened and made successful in all ways and at all times, according to the will of the Highest.

The Inexhaustible contains all wisdom and all power, from which I can at any time draw to express my lordship. I can draw on this my eternal birthright from the Father, and know always the path to take, the decision to make, the right word to say, the right act to perform, in order to bring forth His glory and my good; I can, in touch with the Inexhaustible, wherein the Christ dwells, speak the word with authority, decree a thing, and have it established in my world.

The Inexhaustible contains all harmony and all beauty, which are mine in unlimited measure to be used to express my Christlikeness. I can draw on this infinite source of divine ideas and, resolving all discords, with its notes of melody make of my life a symphony of harmony and peace; I can draw on this

infinite source of divine ideas and color my life with its glories, clothe my life with its beauty and symmetry, until all my world is illumined, and I am born from His immaculacy into the harmony and beauty of a son of God.

The Inexhaustible contains all joy and love, which as I seek to share them spring out to me in an overflowing measure of happiness and satisfaction. I can draw from this inexhaustible joy of my Lord to make my world feel the gladness of doing His will, to make all sorrow and sighing pass into the nothingness from which they came, to make of life a continual round of ecstasy in agreement with a mind throned on spiritual heights. I can draw from the Inexhaustible the immeasurable love of my Father-Mother God, which is eternally being lavished on all creation, and with this exhaustless magnet of love I shall attract to myself from the visible and invisible, to share and to spare, that which makes for peaceful and productive living. Thus shall my love express the mastery of compassion, justice, kindliness. Thus shall I manifest the love of God expressing continually through me and for me.

Thus the Inexhaustible contains all that I need, all that I can desire, and is inexhaustible to me whenever I make complete connection of mind, soul, and body with Spirit, and work in harmony with this unity.

FATHER, I give thanks that now I know that it is only the human consciousness that causes the needs of my life, the desires of my heart, to come and go, and to give out; that causes my body to be weak, inefficient, inadequate. I give thanks that now I know that the abiding consciousness of Jesus Christ in my heart is an inexhaustible resource, that this consciousness never lessens, never changes, is sufficient to meet every need of my life every day of my life, every desire of my heart before it becomes a desire, with a full and running over measure manifest in glorious livingness.

Fill me today, now, this moment, Father, fill me to overflowing, with Thy inexhaustible Spirit, that both

the inner and the outer man may be revived, refreshed, renewed, and made wholly alive. Then shall I rise up tireless—competent in mind; tireless—strong and vital in body; tireless—affluent in my affairs. Because Thou hast taught me to draw from the inexhaustible, I too am inexhaustible, I too am eternal, made resplendent with the Spirit of all-livingness.

HEALING PRAYER

Healing mind of Christ supreme,
Be Thy thoughts my daily theme;
Teach me how to do Thy will,
Know the Truth and just be still.

Healing power of Christ profound,
More and more in me abound;
From self-seeking make me free,
Build my life alone in Thee.

Healing love of Christ divine,
I would make Thee fully mine;
Dwell within me now, I pray,
Keep me strong and brave today.

Healing word of Christ so dear,
Speak to me that I may hear;
Let my daily life express
Truth and love and righteousness.

—*Grenville Kleiser*

Righteous Riches

By CHARLES FILLMORE

Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you

THERE IS a kingdom in which the divine law reigns in divine order. That kingdom is the kingdom of Divine Mind, and it is open to every one of us. It is right at hand. We can come into it at any time, if we take the right mental attitude, and continue to hold to the truth of Being as it rules in the kingdom of Divine Mind.

This kingdom of righteousness and order pertains to everything connected with our affairs. Jesus Christ called attention to the fact that *all things* were to be added to us—that is, whatsoever we might desire, all-sufficiency in all things—when we got into the kingdom of God.

We open the door into this kingdom through our aspirations, our desires. If we think that the kingdom is far away and that we can never reach it, or that it is for other people but not for us, we never open the door. To most people it is a revelation that they can, through the aspiration of their own minds, open this door into the wonderful kingdom of God.

Wealth, or its opposite, poverty, plays a very heavy part in human life. Bulwer Lytton once said, "If heaven allotted to every individual seven guardian angels, five of them at least would be found hovering, night and day, over his pocket."

If you run over in mind the affairs of your life, you will find that a large share of your thought is taken up with how to gain the means to live. Money, or its equivalent, is the basis of our acquisition of all these things that we gather about us, so that it is a very important subject, and should not be put aside

by metaphysical or superreligious people as a subject "too mercenary to consider."

Money is the concentration of human effort. Consider the thought, the time, and the energy that are put into the getting of a dollar, or the making of a dollar. Take the silver dollar that you hold in your hand, and follow it from its original home far off in the mountains, and think of the effort that was put forth in the discovery of the original ore, the amount of work required to bring it into service, to separate it from its natural environments, and finally to coin it. Then, after the coining, think how much effort was put forth by some one in earning capacity before the government would part with that dollar. Even a dollar bill requires effort to manufacture. The making of the paper, the printing, and, again, the necessity of one's doing something to get possession of the dollar; and with every exchange of a dollar there is an added effort, an added concentration, an added power. This goes on and on and on—this thought force piles up about money, and is carried with it as it passes from hand to hand. So money represents and incorporates the industry and the concentrated greed and selfishness of the race. Some persons say that when they get one of those old, rusty, dirty bills in their hands, they can feel the very thought of selfish grasping go down into their nerves. Women are more sensitive than men to such things, and that is one reason why most banks pay out new, crisp bills to their women customers.

Although the love of money may not be the root of all evil, the selfishness and the greed that it represents are responsible for the majority of evil conditions that burden humanity.

A certain minister found one morning, on his table, a little note, the purport of which was: "The prayers of this congregation are requested for a certain man who is growing rich." Jesus taught that money is a very dangerous thing—very dangerous. Yet He said

that we should have all things. But there was to be an observance of law in the possession of things, and until that law is observed you had better look out as to how you handle the money proposition. If you let a certain element of selfishness get into your thoughts about money and earthly possessions, you can't get into the kingdom of heaven. That is the teaching of Jesus Christ. Consequently, you must seek first the kingdom, then the money will come; but if you put money before the kingdom, you will need the prayers of the congregation.

A MAN prominent in the world of finance was recently asked what he considered the most dangerous thing in commerce. He promptly answered, "The love of money."

Men are money-mad, as a rule. They let the selfish desire for the things of the world cross out all the higher attributes. Young men with high aspirations, who, had they a proper understanding of money, would become shining lights, throw all their thought, all their time, all their energy, into the mere getting of the things that are transitory. This is insanity and usually ends in idiocy, as is shown by the fact that most of them eventually become mental wrecks.

So when we let the money god crowd out our love, our ambition, our high ideals, it becomes a great adversary to our progress, our happiness, and especially our spirituality.

A man who had, through financial loss, parted with all his money was in the nursery one morning, and his little daughter crawled up into his lap and said, "Papa, don't get rich any more. When you were rich you never came into the nursery, and we couldn't get up in your lap and put our arms around your neck and kiss you. Please, Papa, don't get rich any more." This little incident brought right home to this man the truth that his riches had crowded out of his life all affection for his family. The chasing of dollars

attracted more of his attention than the love of family. This is no uncommon incident.

The intense desire to get money is opposed to the law of man's natural growth. It crowds out the higher nature and puts in its place that which is of very much less importance. Man sells his birthright for a mess of pottage. Yet we should not be paupers, and we won't be when we understand the law taught by Jesus Christ.

The popular idea that the possession of large amounts of money brings happiness is not borne out by experience. The majority of those who have attained great riches will tell you that they are not now as happy as when they were poor. The rich have the burdens of superabundance thrust upon them through the possession of superabundance. Money and the many things that it will buy require watching, lest they disappear. Houses, lands, stocks and bonds, and other possessions require care, and that care is often burdensome. Whoever has more than he can use from day to day is a slave to his possessions. In the commercial world there are millions of the slaves of Mammon, and the joke is that they are busily engaged in making others slaves. If you want to live happily pray and practice with Socrates, who prayed to Pan, and "all the other gods," that he might have neither poverty nor riches. The poor and foolish, beholding the superfluity of the rich, wail, "How many things I see that I want!" The poor but wise, beholding the superfluity of the rich, say, "How many things I see that I don't want!"

MONEY is the concentration of effort in the world of affairs. It represents the thought of life, of substance, of power, and the only way to master the financial proposition is to change one's thought from the apparent thing, money, to the ideas lying back of money. It is found that, when one does this, larger capacity is added to the power to get money. Poor

people find that, when they get rid of the idea that God has in some way instituted poverty for them, they easily make money. They begin to express themselves in financial ways, and they become the so-called "rich." This is clearly the result of a change of thought, which opens up greater opportunities.

This law of thought as the basis of supply is understood by metaphysicians, and used in a righteous way. There must first be a sincere desire to have all that one possesses come under the divine law of righteousness. Selfishness is a very subtle thing, and it enters into the lives of the poor just as much as it does into the lives of the rich. A man can be selfish and grasping, and have but a very few dollars, while a man with millions may have the genuine spirit of unselfishness.

It is a debated question today, among political economists, whether or not the rich are getting rich faster than those of average wealth. Of course, the theory is exploited by politicians that the rich are growing richer and the poor are growing poorer; but look the world over, and you will find that the average man is in much better condition financially than he was a few score years ago. Our multimillionaires are very much richer than Crœsus, but in his time, and up to very recent years, nearly all the people were serfs. They were sold with the land. They had no possessions of their own at all. Such conditions do not prevail today. We have a people who have generous possessions, who are financially independent, and have everything that they really need. But we have gotten it into our mind that we all should like to be millionaires; even metaphysicians take that idea sometimes, and try to work it out through mental law. But we note that they usually fall short.

The desire to be independently rich usually carries with it the thought that our dollars will make us independent, that with money we can buy all things. Our god then is Mammon, and our affection for money is for us the "root of all . . . evil."

MEN WERE created with large capacity for possessions. If you are not demonstrating a supply adequate to your daily needs, look for some small, grasping thought in your subconsciousness. A little boy was found with his hand in a vase, and apparently he could not pull it out. His father said, "Now, try just once more. Open your hand and hold your fingers out straight, like this, and then pull." To the father's astonishment the little fellow said, "Oh, no, Papa, I couldn't do that; if I did, I would drop my penny."

This incident illustrates the subconscious small grip on possessions of some persons. They have gripped pennies until penny-gripping is a state of mind that works when they sleep and ties them up in little knots of nerve and tissue, and they don't even realize that it is necessary to let go; but it is. It is not a question of how much or how little money you have; if you are "gripping" you must let go. It is all in the mind, and we know that the mind must be released and relaxed when it has become overtense on any point.

But those persons who are really unselfish, and yet have no possessions, have a great bank, a mighty resource—God! If we believe in God, if our faith in the omnipresent, all-abundant One is sufficient, we shall be provided with all good, everything that we need, and we shall never be burdened with selfishness or unnecessary possessions. This attainment is one phase of the kingdom of God.

The teaching of Jesus Christ, that it is very hard for a rich man to enter into the kingdom of God, is true. In our presentation of Truth to rich people, we find that when they depend on money, and have cultivated the money consciousness, it is very hard for them to accept the whole doctrine of dependence on God for supply. When we would enter into that fullness of the kingdom which comes to us as we realize that we are children of God, and God takes care of us, and God provides not only health, not only friends, but substance, and money, everything that we need—

when we would enter into that, we must enter with all fullness, and have no other gods. When you have the consciousness that "All things whatsoever the Father hath are mine," you have found the kingdom; but many are like the rich young man who had, from his youth up, been taught the law and kept the commandments: he lacked one thing, and that was, to let go of the idea of the all-importance of possessions. "Sell that which thou hast, and give to the poor . . . and come, follow me."

Few of us think that we are in danger of losing the kingdom because of our riches, but it may be that you are clinging to your patrimony with a much firmer hold than you realize. If you are, you should have audible conference with your God, and ask Him to take out of your mind all selfish thought of the possession of things. If you have a bank account, or property, and you are thinking about that as something to fall back on when the rainy day comes, you had better change your mind on that point. You won't lose your possessions if you trust God. Say often, *"God is my resource; God is my support; God supplies me abundantly with all good things."* We need, in order to realize this kingdom of God and His righteousness, only to get into our mind the understanding that God is our abundant resource; because our holding to it, our thinking about it, our filling our mind with the understanding of His omnipresent substance, actually brings it into our life and affairs. But you must have some love and generosity with it. You must not let the idea of your own selfish possessions freeze the free flow of divine substance in your consciousness. You know that, under the metaphysical law of thought, thousands of persons' freezing and congealing the substance of the race thought through selfish ideas of possession would form icebergs in the air about us. Selfishness makes one unloving, and the end is death.

THEN, let in the great universal love; let the idea that everything belongs to everybody, that you

are willing to see every one in possession of everything that you have—let that idea float through your mind, and you will find that things will come to you. They will come so easily and naturally, and you will have such a joy in them, that you will know that the kingdom of Heaven is within your mind.

Begin at once a prayer to God for your "daily bread"—divine substance. Jesus Christ put that in the Lord's Prayer because it was necessary that we have sure and certain supply. It is the Father's good will that we should have everything, and not struggle for it; not be worried in getting it. We can have it; we all can have those things through a recognition of God as our supply and support.

The fact is that when Jesus Christ set up the new dispensation in Spirit, all supply and support was planned for those who have faith. Men were not to be poor and downtrodden in the new kingdom, but they were to have all things necessary. The early disciples understood the true community of interest, and they were possessed of the necessary things, and they were of one mind and had all things in common. That is really the correct understanding of the divine providence. We are fast approaching that condition. The time is not far distant when people will more fully understand the meaning of Jesus' instruction to His disciples, when they went about teaching and healing and making no charge. There was a principle involved. They were to illustrate the principle of getting rid of selfishness, of having a common treasury, of having everything necessary for all purposes at all times, of taking away all the burdens and stress of competition and selfish accumulation.

Many rich people are getting tired of their riches, and the new dispensation is close at hand. The burden of their possessions is more than they can bear. Jesus Christ has provided the way out. He laid down the law, and this law must be carried out by all who would enter into the kingdom of God here on earth.

Candles of the Lord

By ALBERTA FLANDERS

"YUCCA TREES are called 'candles of the Lord,'" Joan remarked.

From the summit of Mt. Wilson, she gazed down upon the trees, now in creamy bloom, dotting the surface of the mountain.

"Their feathery, spike-shaped blossoms give the trees the appearance of some strange, tall flower," Marion said, and sighed, looking at Joan over the magazine that she held in her hands.

Marion had little interest in yucca trees or in anything except her own particular problem.

Joan had made the trip up Mt. Wilson, presumably, to enjoy a panorama of the scenic beauty of California from the mountain top. But, as matters developed, there was something more important for her to do. There was Marion—and her problem; Marion, a bride of a few months, struggling with an unhappy marital situation; Marion, whose joy seemed, like a lighted candle, to have gone out when the first strong wind of apparent adversity blew upon it.

At the sigh, Joan brought her attention back from the yucca trees to Marion and her problem.

"Have you read the article that I asked you to read?" she inquired, touching the Truth magazine in Marion's hand.

"Yes," from Marion, tonelessly.

"Don't you find the answer to your problem there?"

"I—don't—know," Marion debated. "The writer of this article claims that joy should be constant, not a fleeting visitant of the mind——"

"Yes," Joan encouraged.

"How is that humanly possible when things happen continually—as they are happening to me now—to bring sorrow and unhappiness into life?" Marion's

eyes filled with tears that overflowed down her cheeks.

"My dear! my dear! You're overlooking the crux of the Truth message in the article," Joan replied, and she took the magazine from Marion's hand, then read aloud: *"Christ, the perfect mind, now appears in me as my mental perfection. My world is a world of joy, and naught but joy can be expressed in me and through me."*

"But my world isn't a world of joy," Marion sobbed. "It's a world of sorrow and disillusion and unhappiness."

Joan's smile was sympathetic. "I know it seems that way to you now, Marion," she said, "but that's because you're living in a world of sense unreality instead of living in the real world of truth, harmony, and happiness."

Marion lifted tear-filled eyes to Joan's. "Tell me," she whispered, "about the 'real world.' "

"THE REAL world," Joan continued, "is the world in which you consciously coexist with God, the divine principle of your being. By means of this conscious unity, your sense world of friction changes—instantly sometimes, though usually the change comes gradually as a result of steady growth—to the real world of harmony."

Marion shook her head. "It all sounds vague and mystical to me, Joan," she said. "My need is for something practical that will clear up the unhappy situation between my husband and myself. If that could be done I should be happy again."

"Far from being vague and mystical, Truth is concrete and practical—the only practical solvent for all your troubles," Joan said. "You think it isn't practical because you look upon happiness as something mutable—something that rises and falls as consciousness acts or is acted upon, according to stimuli in the outer, the manifest world; such stimuli taking the form of persons, things, conditions, events."

"But isn't happiness just that, Joan?"

"Not at all," Joan replied. "At the center of your being dwells the Source of all happiness and harmony—the Christ Spirit. Consciously contact that Spirit and no longer are you helpless under the flux of stimuli in the outer world.

"Until a person comes to know something of the real truth of Being, it often happens, as it has happened with you, that some condition, or it may be some person, that has stood for happiness in the outer or manifest world shows change. A corresponding change takes place in the consciousness of the individual affected. The one who has been happy begins to feel unhappy; he says that sorrow or misfortune has come, and seeks means to alleviate the misfortune, to assuage the sorrow——"

"Just as I have sought you for the purpose of obtaining help that will assuage my sorrow," Marion broke in.

"Yes," Joan agreed. "And the means is at hand. All that you have to do is to close your consciousness to the clamor of the senses, the distractions in the manifest world, and make conscious contact with your indwelling Christ. The very Spirit of joy, of happiness, dwells within you and is forever reaching out, seeking to express through you. Once this conscious contact is made and adhered to, you will—like the yucca trees that grow on this mountain, serene amid the storms—stand serene amid the storms of sense, the mutation of events, that swirl about you in the outer world."

"JOAN!" Marion exclaimed breathlessly, as she lifted eyes, dry now and surprised, to Joan's, "I—I feel as though something wonderful were happening to me right here and now."

"What do you mean—'wonderful'?" Joan inquired.

"I have an amazing sense of happiness," Marion told her with a little laugh. "Actually, Joan. Yet nothing is changed; nothing—is any different from what it was before. I don't understand this feeling."

Joan smiled. "Haven't I just been telling you that

the revelation of Truth sometimes comes suddenly?"

"But I didn't connect the two," Marion replied.

"Because you're uninstructed in the principles of Truth," said Joan. "What's happened is that, listening to Truth statements that I've been making, your consciousness has become illuminated, and has contacted your own indwelling Spirit of joy. Temporarily you are identified with the Christ Spirit always endeavoring to express through you. For the moment you are a perfect medium for its expression. It's something that happens frequently; but persons not instructed in Truth principles seldom understand the meaning of sudden, surprising uprushes of joy that come for no apparent reason to us all."

Marion interrupted, "Joan, as a child I used often to have such inner uprushes of happiness."

"Because," Joan told her, "children unconsciously express the Christ Spirit of joy and happiness. Before false teaching and incorrect standards have time to color their consciousness, become established, and express in words and acts, children are natural, uncontaminated channels for its expression.

"Children born of parents instructed in the principles of Truth have the great advantage of receiving no incorrect, negative lessons to be unlearned."

Marion nodded. "I can understand that."

"THE CONCLUSION is obvious," Joan resumed. "When you are anxious, or when you seem to lack joy, or happiness, if any person or condition in the manifest world seems to be responsible for this state of affairs, turn away from thought of the person, the condition, the anxiety. Repeat the process whenever and wherever it is necessary. Reinforce it with good, strong affirmations of Truth and, in time, joy that is constant will be yours."

Marion considered Joan's words. After a while she turned to her friend a face shining, transfigured.

"Like the yucca trees, we shall then be 'candles of the Lord,' she said.

Preparing for Prosperity

By ERNEST C. WILSON

"WHAT WE are is God's gift to us; what we become is our gift to God." God gives us strength and a vision. Using the one to express the other is our part in attaining success, prosperity, and health.

The world is largely filled with persons who desire "better things," but they go on listlessly day by day, saving their best efforts, their best enthusiasm and inspiration, for the bigger opportunity that they feel they deserve. How many persons seem to be dissatisfied with life! They complain of their associates, of their employer, of the humdrum nature of the work that they are called upon to do. If only it were not for this or that person, or if circumstances were only more favorable, they would be very happy and successful, they are sure. So they go from one position to another and always they find that a new position is similar to the old one. Some one, something, seems to be holding them back.

They do not see that what holds them back is themselves; that it is not things or other people, but their own mental attitude, that is adverse to them.

As we give, so do we receive, is the law. Our giving must come first. If we delay our giving, our supply will be obedient to the same law of delay; it, too, will be delayed. If we withhold our best abilities, our enthusiasms, our joyful activity, awaiting a greater opportunity, then opportunity itself conforms to our attitude; it is withheld also.

THE CASE of a certain Truth teacher illustrates the point. He had visions of a large congregation, a prosperous treasury, and a beautiful church edifice: but his congregation was small, the offerings were

barely enough to meet urgent needs, and the meeting place, an attractive bungalow-type church, had been sidetracked by one of the curious shifts of population that are characteristic of every growing city. Away from his pastorate on leave of absence, lecturing in other cities, the teacher received urgent letters from some of his friends imploring him to return. Under a succession of teachers the congregation had dwindled to a mere handful of those who were still devoted to the little church and its message.

So the speaker returned to find that the modest group that he had left had become almost extinct, that there was a deficit in the treasury, and that a generally forlorn air invested the whole place.

At first the leader, too, was despondent. Other groups had seemed to promise much more—larger attendance, greater prosperity, and always in the background the shadowy vision of a perfect setting for the work. "What have I come home to? Not even the group that once attended is still loyal to me," he reflected.

Then into his darkened thoughts came a ray of light. "No, not loyal to me, but to the Christ. Christ, if He be lifted up in me, will draw all men unto Him. I will accept the dream of larger crowds, greater prosperity, and a beautiful temple as Christ's vision of growth. I will try to give now the service that I would expect to give to a great congregation in a beautiful church edifice."

IN THE strength of that vision the work began to grow. One by one members who had fallen away began to attend the services once more. Offerings increased. There was a new spirit in the work. There was an atmosphere about the place that people liked. Frequently a number of them would linger after the service to discuss points in the sermon and to exchange thoughts about their growth in Truth. "More people should be receiving this message," one of the men de-

clared at one of the "aftermeetings." "They need it. It would help them. Why don't they come?" Various reasons were suggested, among them the out-of-the-way location, and inadequate facilities for the work. The speaker joined the group. Encouraged by their enthusiasm, he told them of his own vision of a Truth temple and a great work in it. He found that others of the group shared his vision. "But," said one of them, "we are such a small group. We have no money. Working out such a vision as we have would require a great deal of money."

"We might move this building to another location," some one suggested.

"Even that would cost a great deal more than any of us could give."

Then the youngest member of the group spoke up. He was a lad of fourteen. "Well," said he, addressing the teacher, "you have always told us that we can have what we need. We need a better meeting place. Let us start praying for it, and start working, too." He reached into his trousers pocket and brought forth a little tin box in which he carried such trinkets as are dear to the heart of a boy. Emptying the box, he searched through his other pockets until he had assembled all his pennies, eleven cents. The other members of the group counted out their small change and added the pennies that they found. The total was twenty-nine cents.

Together the little group blessed the coins and asked the benediction of the loving Father. Then the informal meeting adjourned.

A FEW persons with a vision can transform a community. That truth was proved again through the little group who had consecrated their twenty-nine cents. Acting on faith, one member of the group began to seek a more desirable location. He learned that a large estate was being settled and that half a city block in an excellent location was to be subdivided into lots and offered for sale. He got in touch with

the agent who was selling the property. He found that the estate demanded that a certain sum be derived from the sale. He assisted the real estate man in finding buyers. Soon they discovered that the total sum required was almost met and that one lot remained unsold. In gratitude to the man who had worked with him and in appreciation of the work of the members, the agent offered the congregation the last lot at a price that would just complete the required total, a price considerably lower than the lot's market value.

Another meeting, this time a formal one, was called. The center possessed a small endowment fund held in trust by the son of the donor. He was impressed with the plans of the little group, and with his help the property was purchased.

The next step was the moving of the old building to the new location. However, this soon proved to be an impractical move. The expense of moving would be almost half what the building was worth. For a time the vision of the little group seemed thwarted. Then gradually in the minds of several of them the thought of a new building began to grow.

An architect was appointed to draft plans. A ground-breaking ceremony was held on the new location. The old building was offered for sale. Builder's estimates were secured. At first the large sum of money necessary for the project seemed staggering, but, as the public began to hear of the project, contributions, inspired by the courage of the little group, began to come in, and gradually the impossibility became an actuality.

Within six months from the date of the ground breaking, a Thanksgiving dinner was served in the new building to over six hundred enthusiastic Truth students. The mayor of the city, several of the council members, and representatives of the newspapers and of various civic and religious organizations took part. Ministers of most of the church denominations, including a Catholic priest, took part in the dedication

exercises. Step by step the project grew from an intangible dream to a vivid actuality, and a sure success.

By some it was first called "a wild dream." It was a dream, but not a wild dream, for back of the dream were the work and faith, the enthusiasm, and the earnest, steadfast efforts of several persons, united in a single worthy purpose.

Having caught the vision, they did not stop there, but devoted the best efforts of mind and heart and hand to the preparing of a way by which the vision should become manifest.

A MAN of great vision once said:

"Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it."

If we have a vision of beautiful things, faith and works will transform it into actuality. "Where *there is* no vision, the people perish; but he that keepeth the law, happy *is* he." The law of vision is preparation. Even while the manifest world about us seems a wilderness as compared to the dream of our heart, we must begin to prepare a way. Knowing that our vision is of God, we must express our faith in Him by working toward the vision. As we work we may find that our concept of the vision changes and expands in our mind, but that is in accordance with the law of growth and unfoldment.

There is an old expression that we sometimes apply to the dreams of our heart: "It is too good to be true!" Actually just the opposite is so. God's good always exceeds even our greatest vision of it. The visions of our heart are but intimations to us of this greater good that God has prepared for those who love Him

and who express that love in preparing a way by which their dreams may come true.

Seldom is it given to us to see every step of the way in the fulfillment of our dreams. God gives us energy and the dream. Often there are many steps between the dream and its fulfillment. Seldom can we see very far along the way. Our part is to take the step that we can see and trust to God that, as we take it, following steps will be made clear. If man were to insist that every step of the way be made clear to him before he would take a single one, there would be little progress in the world. Having a vision, we must have faith to fulfill the vision.

Whatever we are to attain of the dreams that fill our mind and heart must be reached by beginning where we are. We must give the substance of our prayers, of our thoughts, and the acts of our hands to the dream that we desire to fulfill. "In the wilderness" is where "the way of Jehovah" is most needed. It is in the wilderness that we must prepare the way. In the wilderness we must catch the vision that foresees and prepares for the coming of our Lord.

Are you unfairly treated?

Not unless you think so.

Life offers the same to one that it offers to another. The ways in which different people meet life form the main difference in their lives. One man may carry an umbrella when he goes out into the rain; another may not carry an umbrella; another may stay in the house. The three men meet the fact of the rain in different ways; the rain is not unfair to any one of them.

Courage in meeting the trifle and the crisis, and faith in God and in man, make life and the cosmos fair.

The one who thinks that he is unfairly treated is treating himself unfairly.—I. O. S.

COVENANT

By ALDIS DUNBAR

What's the use of heartache for the little
home I'm wanting!
Something in the freshening wind has
cleared my thought at last.
Far too long I've let the wraith of hope de-
layed be haunting,
Blurring all the light and bloom along
the ways I've passed.

If I cannot praise my Lord for sunshine of
His giving—
For His thought of beauty in the
shadow of a tree—
For the flight of birds—or for the strong
young life I'm living—
Why should He be trusting any greater
boon to me?

Time for me to free my darkened eyes of
willful blindness!
Time to foster thankfulness within a
foolish heart
(Time and overtime!) for all His beauty
and His kindness!
I shall clear the road for joy—by doing
all my part!

A Real Lesson for HUMAN FATHERS

By THOMAS L. MASSON

IN NONE of the parables of Jesus the Christ is there more conclusive evidence of the divinity of His speech than in the story of the prodigal son. It will be noticed that in the beginning of the story nothing more is said about the father than that he was "a certain man" who "had two sons," and that, when demand was made upon him, "he divided unto them his living." How he acted, what he said, or any of the doubtless numerous details that served as a background for, and led up to, the son's decision—these are all a blank.

And divinely, therefore rightly, so, for here, as elsewhere, Jesus was taking His narrative out of the raw material of daily life, and using it as an allegory in order to show the working of divine law. And also, as elsewhere, He explained definitely His purpose in doing this. From any point that we may view it, therefore, He could not have said anything about the father of this boy, without reducing him to human traits, and thereby not only confusing the lesson, but also going against the principles of art. He wished to show that God the Father has infinite compassion, infinite power of forgiveness, but He knew that no material description of these God attributes would be adequate. God is Spirit, love, all, and it is only in the demonstration made by Jesus Himself that the attributes of God have been manifested for us on the material plane.

All this being true, so far as we can judge from observation and recorded evidence human fathers have

taken this parable to themselves. That is to say, the tendency among us has been to place all blame on the younger son, and to take upon ourselves the rôle of perfection that is of necessity an integral part of this imperishable allegory.

It may seem at first sight that this is unimportant; but it has not been so with me, and I am certain that it has not been so with many other men. I believe that too many fathers, lacking the humility and understanding that springs from a consciousness of the spiritual law, have too often assumed that they were right and that the boy was wrong, and thus have been unconsciously influenced by the parable; for certainly the lesson in it has crept into our consciousness, even if we are not Bible readers. I suppose indeed that there are few fathers anywhere who do not know about the prodigal son, and certainly this term is applied to some boy or another constantly.

IF JESUS took the elements of this story out of the lore of the Orient, as doubtless He did, and reconstructed it to bring home the spiritual Truth, may we not ask what the human story was? If human fathers today so often lack understanding of their sons, lose their temper, and provoke them into a kind of silent stubbornness, so that they run away from home, perhaps this father did.

This story itself reveals the fact that the elder brother was by no means perfect. That he was afflicted with self-righteousness is quite evident from the way he acted when his brother returned. And if he was of that sort, maybe he had irritated his brother, had made life unbearable for him. Also, consider the fact that, when the younger son did come back, the father himself was so glad to see him that he did what he did for him; maybe this was because he himself realized that he had previously been lacking in his understanding of this wandering boy and, without meaning to do so, had driven him away.

Again, it is to be noted that, when the boy left

home, he did not rush off in a passion. Although not tardy in his escape, he was deliberate. "Not many days after, the younger son gathered all together." There was an Oriental custom that a son could demand a settlement, and the father would thus have to make the division. In this case, apparently, the father had to comply, the boy sold out, took his money, and made his departure; superficially it might seem that his action was not only deliberate but based on the most disloyal motives.

Human nature is such, however, that as a rule a boy doesn't act that way. If this boy, bound close to his father and his brother by ties of real understanding, had just wanted an adventure, wanted to go on a journey and "see the world," he could easily have done so, just as today we send our boys on trips to give them a better idea of the world.

But this boy was inspired by a much deeper motive. His action was not only deliberate, but complete. He made a clean job of it and—if I may use a modern expression—a clean get-away.

A LONG experience with boys of my own, and with the boys of many other fathers, justifies me in saying that it is a great error to assume that boys are more impulsive than their fathers, and that they do not stop to think.

The truth is that boys often think too much; each boy that I have ever known has been deeply concerned about what he was going to do. It may be said, indeed, that every boy's life, up to the time that he begins to find himself, is a tragedy. He doesn't know what he is capable of, he feels all sorts of emotions inside himself, he wants to play the game, he is ambitious, and, just because of all this, he frequently tries to throw a bluff, to be offhand. He is more or less inarticulate—for it is not an easy thing for any human being to learn how to express the Truth that is in him—and so he conceals his real self.

On the other hand, his father is much more settled.

He knows very well what he is doing, what his work in life is, and he is too likely to view the boy from his own standpoint, instead of from the boy's standpoint.

I have invariably discovered, in a fair and square talk, where there have been sympathy and understanding on both sides, that the boy always knew as much as I did, and, in fact, that he frequently knew it better. A very large part of my own direction has come from listening to my own children and taking their advice. I mean, definitely, that they have set me right as often as, if not oftener than, I have set them right. And I believe this to be true of other fathers and sons, for I have had opportunities to watch them over a long time, as time goes here.

I HEARD this story the other day of a modern father, which I do not think has ever been published—at least I have never seen it. This man was very wealthy, and his boy had always been driven everywhere in motor cars. One day the boy expressed a wish to travel on a railroad train. Most fathers, especially if they have the cash, are perhaps too willing today to indulge their sons, and this father was no exception. So the arrangement was made. A railroad ticket and a seat in the parlor car were bought for this boy, who wanted to travel alone. A chauffeur took him to the train in the family motor—one of them. He made the trip and presumably had "the time of his life." At the end of the journey he was met by another chauffeur in another family car, and taken back home. Thus he was "broadened" by travel.

Most boys who run away from home do so rarely because they wish to waste their substance in riotous living. Generally they have some urge to do a definite thing in the line of their individual ambition, and of which Dad does not approve. That is where the break comes. Notice that the prodigal son was not like this. It is not disclosed that he had a "bent" in any particular direction. The fact that he never had been accustomed to riotous living, shown plainly by the setting, is

evidence that he could not have deliberately chosen this course before he went away. In so far as this story is a human story, we are forced to the conclusion that something serious had happened at home that—mistakenly or not—drove him away. The strong probability is that he was not wholly to blame, and his father's action on his return supports this view.

THIS STORY of Jesus' is divinely true, but it seems to me that fathers everywhere should be very careful not to assume that they are like the father in the parable: that is, perfect, or superior.

God the Father suffers with us, revealing this by the manifestation of the human Jesus, the beloved Son, on this material plane, thus taking on our human nature and rising above it. But, as human fathers, we should remember that we cannot make any distinction between ourselves and our children. If we are one with them spiritually, we are not above them humanly. We learn from them, and they from us, always in love. For it is in the spirit of love that all things are possible.

Finding My Savior

By MARY B. KELLOGG

Hush! ..... Move not! ..... Silence!
Within, ... around, ... above,
Giveth, ... healeth, ... waiteth, ...
Love! ..... Love! ..... Love!

I trust, ... I rest, ... I know—
Thou art! ..... I am! ..... as one!
I rise, ... I walk, ... I praise—
My Strength, ... My Truth, ... My
Sun!

An Old Commandment Made New

By STELLA M. TEMPLEMAN

For this is he that was spoken of through Isaiah the prophet, saying,
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

THIS RINGING call by John the Baptist to the Jews who flocked to hear his early preaching brought numbers of converts. All were impressed by his earnestness, his zeal in presenting Truth.

What truth does his message hold for us today? Is it only a poetic echo of the history of a far distant past? Or is it the out-of-date clothing of eternal Truth? If we clothe Truth in new garments, the garments of our own present thought and speech, will it not shine with all its primal beauty? Let us see.

In the realm of Mind, the causative side of life, a wilderness is the vast jumble of confused thought in which the human mind wanders when it lacks knowledge of mental laws, or principle.

The "way of the Lord" or highway of our God is the habit of right thinking, which we form through the midst of this chaotic jumble by our faithfully recognizing the inner or spiritual side of life as the true and the real. Recognizing, in this sense, means knowing, remembering, and acting. To recognize in the shallow, casual way, by admitting that the inner cause side is the real and by letting it go at that, is to point the saying of James: "The devils also believe, and tremble." To act by steadily following a principle of thought until it becomes a habit is true recognition.

Our new garment, then, would clothe Truth somewhat after this fashion: *"By right thinking I build in my mind the highway of my divine destiny."*

Let us make straight the highway, make firm and true the habit of right thinking, which leads to eternal happiness. A highway is a well defined road that is built, step by step, for the purpose of making a certain destination easy and sure of access. Our divine destiny, "to which the whole creation moves," can be attained without struggle, without doubt or uncertainty, once the highway is established and the road signs all in place. So let us not defer our beginning. Let us work! Think! Prepare! Build! Build a better thought habit, cherish a higher ideal; and on the foundation of the first good habit build again and again, until the path is made straight.

The Temple

of the

LIVING GOD

The temple of the living God
I'm building now within;
His perfect likeness to reveal,
I'll cleanse my soul from sin.

My God-sight clear, my vision pure,
The veil is rent in twain;
The wondrous glory of the Lord
Now in my heart doth reign.

O God, Thou art my All in All,
From bondage now I'm free;
I rest in Thy eternal love,
I live and breathe in Thee.

—*Ruth A. Gustorf*

CHRIST
Is
The Way

By LILLIAN GRACE COPP

Part II

WRITING to the address that the woman gave me, I asked for literature that would outline the first steps to be taken. In a few days I received my first affirmation: *"In quietness and confidence shall be your strength."* I was instructed to hold the thought faithfully many times each day. How the repeating of that sentence over and over was going to be of material benefit seemed anything but lucid to me. My need, however, was so acute that I held the thought for hours at a time.

I am going to stop right here and explain what a truly splendid affirmation that text is—once you get the full power and significance of the words into your innermost consciousness. "In quietness," meaning that we still every noise, every tormenting little doubt, every sharp, pricking fear that any adverse circumstance can harm us, once we have accepted the power of almighty God as our active ally. The words take on a new significance when we truly understand them. "Confidence" means faith in the Father, who never has and never will fail us. Realizing the majesty of that word, the strength of the Infinite becomes ours. I didn't know this then. I knew only that the thought back of the words was to lead me from pain, poverty, and physical limitation, and I held to them with the blind faith of desperation.

Meanwhile I studied the literature sent, with an eagerness that soaked up the truth even though I couldn't digest it. My sister became interested, and

we applied the law to our sale, which was lagging woefully. Suddenly it took on new life. Costumers increased in number, and were encouragingly willing to pay the prices that we asked.

With the end of the sale in sight, question arose as to where we should go. With the final things sold, we should have but enough ready money to pay traveling expenses and keep us a few weeks without work. Inclination and desire both pointed to the city that has been our home for many years. To go there, however, with the small amount of capital on hand seemed foolhardy.

To reach a decision we turned to a metaphysical journal. In it was an interpretation of Moses' leading the children of Israel through the Red Sea. The lesson was a wonderful revelation of God's power. But would He make the sea part for us?—in other words would He go before us to a strange city, guide us in the choice of the right lodging house, and find a position for my sister before our pitifully small capital was exhausted? Into the minds of each of us flashed the promise: "With God all things are possible."

LATE IN the afternoon of the day before we left, the local physician called at the friend's home where we were to spend the night. He told my sister that, if she were ever to recover her health, under no circumstances must she take a position for at least a year. It was our first conflict in metaphysics, and it was a staggering one. I was nothing but a financial liability. What could we do in a strange city, with neither money nor health to earn it? But our trunks were already at the station. Our tickets had been purchased. There was nothing else to do but to trust in God and go on.

We arrived in Boston the next afternoon in a pouring rainstorm, having no idea where to look for a reputable lodging house within our means. The most inexpensive of hotels was beyond considering, even for a single night. My sister left me in the rest room,

and with our small amount of cash in her possession sallied forth in search of a temporary lodging.

With her departure, fear thoughts in a dozen sinister shapes and forms assailed me. I experienced all the horror of being left penniless and friendless in a strange city. So acutely vivid was the conception that cold perspiration streamed down my face in rivulets. Then into the panicky terror came the memory of four lines of one of Whittier's most beautiful poems:

> "I know not where His islands lift
> Their fronded palms in air;
> I only know I cannot drift
> Beyond His love and care."

The inward tumult was instantly stilled. In place of paralyzing fear came the serene conviction that my sister could never get away from God's loving, tender protection. And to that assurance was added faith that He would lead her to the right place, desirable in every way.

The four hours of her trudging through the rain-drenched streets, for she was then too unused to the transit system to patronize street cars, would have been unbearable but for the constant application of metaphysical truths to our problem in the inexperienced way of the beginner. But, however crude they were, they produced tangible results, for the lodging house located by my sister that rainy, dreary April afternoon was our home for nearly six years.

FINDING the right place, however, was far from settling our troubles. There ensued several weeks of watching our money steadily dwindle, with no visible prospect of having the supply replenished. Under these conditions my sister's health failed to improve. One day she announced her intention of going in search of work, despite the doctor's dictum.

By that time I had advanced sufficiently in spiritual science to *know* that Christ is the way out of

every difficulty, if we have faith to follow His command. The trouble all lay in that little two-letter word. I was sure that, could I engender the necessary faith, the "if" would be submerged in the glory of victory.

Choking back every fear, every stabbing thought of what would be my own fate if the physician's prophecy regarding my sister's returning to work before a year came true, I began to treat her for health. A dozen times a day I would declare that God was all; that He was her Father, she His perfect child; that, as she was a part of the Almighty, she could not fail to be healthy, happy, and prosperous.

My treatments began to take effect, but her gain was so infinitesimal that I felt that some vital need was lacking. Could I but receive the right instructions, I knew that her cure could be effected. I thanked God that the help that I needed would come. Then I left the matter in His keeping.

A few days later there came into my possession a splendid course of lessons in Truth, and the way to pay for them was made possible by a few hours' work in plain sewing. Those lessons taught me how to breathe, how to love, how to visualize, promising returns in exact proportion to the student's faithfulness in practice. I went at them with a will; consequently I made noteworthy progress. Instead of studying one half hour each day as suggested, I studied and practiced thirty minutes every three hours. And I kept it up for four months.

THE RESULTS were marvelous. I no longer saw my sister returning each night from her work—she had secured a position two weeks before the advent of the lessons—white-faced, heavy-eyed, listlessly dragging along the hall as if every step were an effort almost too great to make; I pictured her strong, rosy-cheeked, clear-eyed, as merry-hearted and care-free as she had been in the years before my accident. By constantly portraying her in my mind that way, and

thanking God that she was growing into the likeness held unwaveringly both in and out of the silence, she began to take on the attributes assigned to her.

In addition to my sister's returning health and spirits, material pleasures and favors came to us continually from the most unexpected sources. We were like powerfully charged magnets, attracting good from every one with whom we came in contact, and the way opening naturally, so that whatever help we needed should come to us. One instance stands out with marked importance, because it became the stepping-stone to actual achievement in the work for which I had been trained.

(To be continued)

"But One Thing Is Needful"

By DOROTHY CALLAWAY

I want a trailing velvet gown
Of lustrous, radiant, sapphire hue,
And long white pearls cascading down,
Old ivory against deep blue:
I need to clothe my thought anew.

I want a shining equipage
All nickel-trimmed from wheel to hood,
Resplendent art of motor age,
Luxurious for every mood:
I need transporting thoughts of good.

I want a castle on a hill,
Where quiet, like a white-winged dove,
Shall nest, and I may dwell until
My spirit soars to heights above:
I only need transcending love!

The Silence

ALL RELIGIOUS systems that have meant much in the progress of the race have laid stress on the importance of mental worship. All religions that have penetrated the so-called occult, and touched the springs of spiritual demonstration over the things of the physical realm, have practiced a mental discipline that our present-day school of metaphysicians calls the silence. The early Hebrew student tells us that God was not in the windstorm, the fire, or the earthquake, but in the stillness.

The teachings of Jesus Christ are filled with the idea of inner prayer. He said, "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

Inner chamber here refers to the inner, or mental, being, the most hidden part and the very center of life. To shut the door means to close the active mind to things of the outer life, its aspirations and thoughts. The words, "pray to thy Father who is in secret," teach the communion of the individual mind with the Universal, or the opening of our mind toward God. We do not see God in the outer manifestations of life. We know that He is in all, through all, but the formed object is not God; it only bears testimony of Him. Neither does God see us in the outer, for we are Spirit, even as He, and it is as Spirit that our Father sees us. "Thy Father who seeth in secret shall recompense thee." This tells us that, when we give the Holy Spirit opportunity to come into our conscious mind, its outworkings testify in the fruits of Spirit; that we receive God as the known source, and thus does He "recompense" us by taking possession of us, and reaching out to all things through us.

After Jesus had delivered these instructions as to the conditions of prayer, he gave us the model prayer

of the ages. In that prayer is no trace of self-seeking. It is a recognition of God as the source of life; an invocation of the God-consciousness, which sees everything as Spirit; an acknowledgment of Spirit as our sustenance; a cancellation of sin through the act of forgiveness on our part, and a declaration of security through our abiding in God. It concludes with an all-comprehending statement of the universality, the power, and the glory of Spirit-consciousness.

Closely following this, Jesus states that fasting carried on in secret will be rewarded openly by the "Father, who seeth in secret." By this we are given to understand that, if there is a manifestation of inharmony, we should enter the silence, declare the nothingness of the material appearance, and acknowledge Spirit as the one life and substance. This is on our part a recognition of Truth, and its affirmation sets the tides of Spirit into operation. The reward appears as a freeing of the condition, the fast.

THE PRACTICAL entrance into the silence is one's withdrawal of conscious thought from the things of the phenomenal world, and one's centering it on the changeless Essence. For those unaccustomed to this kind of worship, the following directions will give the mode:

Select an hour of the day in which you will be free from outside interruption. Take the same chair, in the same place, at the same hour, each day. Sit in a comfortable attitude, making the body neither lazy nor tense. Clear the mind by an invocation of the higher consciousness, such as:

"Let the words of my mouth and the meditation of
my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer."

Use any preliminary thought that appeals to you.

This preparation is John the Baptist crying in the wilderness of sense, "Repent ye." When his work is accomplished, let the redeeming Jesus enter in the

declaration of the consciousness that you wish to attain. Boldly assert your oneness with God: *"I and my Father are one."* If you seek the God-consciousness as health, declare, *"I am health."* If you wish a manifestation of supply, let your unchallenged word go out, *"I am substance."* Whatsoever you desire to bring forth into the visible, affirm, audibly and silently, until you have obliterated the sense-consciousness that believes in limitation of that desire. Then be very still in your soul. Do not strain after stillness, for such straining is the extreme opposite of stillness. Be still in a calm knowing that God will be true to Himself and will fill every part of your consciousness from which you do not debar Him. This infilling is the descent of the Holy Spirit, completely reconciling the conscious mind with the omnipresence of Spirit.

If, in this practice, the sense mind seeks intrusion, recall the thoughts to the work at hand by simply coming back to the statement that you are making, or the consciousness that you are exercising. This is worshiping, in Spirit and in Truth, our God who is Spirit. The act of worship is acknowledging the worshiped one as true to its own nature.

THE DEGREE of steadfastness to which the silence is practiced will measure the growth in spiritual consciousness. Sooner or later, for each one, will that state of mastery be reached in which the thought may go back into the secret place and make conscious connection with the Omnipotent. All intervals of waiting can be devoted to mental worship, and sometimes the point in experience will be found where, even though the hands be busy and the thought on objective matters, there can be a known linking of the outer to the inner, and the two made one, and that one glorified by the radiance of the Divine.

It takes practice. Remember that God does not force Himself into your consciousness any more than air forces itself into your lungs. He is very patient, and will wait æons upon æons, as He has already

waited, for your recognition. If you choose to bask in the flesh, and believe matter to be your God, you will not be denied; but the dispensation is arriving in which your knees will rejoice to bow, and your tongue to herald alleluias of confession that our God is Spirit and Father of all.

"As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with beholding thy form."

—*May Shanklin*

Not Mine

BUT THINE

By WRIGHT FIELD

Not my own strength, but Thine—
For mine oft fails me
In some quick, crucial test;
Not on my feeble human strength,
But on Thy strength, I rest!

Not my own health, but Thine—
For mine's uncertain,
A fickle thing at best;
Not on my human thought of health,
But on Thy health, I rest!

Not my own joy, but Thine—
For mine is mortal,
And quickly loses zest;
Not on my transient, earthly joy,
But on Thy joy, I rest!

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 10, JUNE 7, 1931.

Unity Subject—*Surrender of the Whole Personality.*

International Subject—*Jesus Crucified.*—Luke 23:33-46.

33. And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

36. And the soldiers also mocked him, coming to him, offering him vinegar,

37. And saying, If thou art the King of the Jews, save thyself.

38. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39. And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said, Jesus, remember me when thou comest in thy kingdom.

43. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45. The sun's light failing: and the veil of the temple was rent in the midst.

46. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

GOLDEN TEXT—*He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.*—Isa. 53:5.

SILENT PRAYER—*I willingly give up all human limitations, that Christ may wholly rule in me.*

The cross represents two currents of thought in human consciousness. The perpendicular bar stands for the inner current of divine life, and the horizontal bar stands for the cross current of human limitation in consciousness. This limitation is the "mind of the flesh" of Paul. It burdens the body with erroneous beliefs. The center of action of the personal mind (mind of the flesh) is in the brain, and here it has to be met in the final overcoming that the I AM undertakes—"the place which is called The skull."

The limitations of the personal mind—not the I AM or the body—die on the cross. The crucifixion typifies the final erasure of error from consciousness. Every time that we give up something of personal limitation, or error, there is a crucifixion. When we are willing to surrender all that falls short of the divine and to retain only that which is good and abiding, the death on the cross is accomplished. In consciously giving up the whole error mentality, man does not die, but the false ego (adversary or personality) that

has entered the human and become part of the consciousness is fully eradicated.

The two that are crucified with Jesus represent the duality that functions in the human consciousness as belief in good and in evil. Jesus between them represents the poise of the I AM. Jesus tells one, the consciousness of good, "To-day shalt thou be with me in Paradise." The other, the consciousness of evil, dies cursing. Evil is lost in its own nothingness or negation when the mind acknowledges the reality and the everlastingness of good.

The two malefactors who were crucified, one on the right hand and the other on the left hand of Jesus, also refer to the past and the future. The past is full of regrets and accusations, but the future is hopeful and sees good ahead in spite of the great present trial.

The seamless robe, for which the soldiers cast lots, represents Truth in its harmonious expression and unchangeable perfection. It represents also a consciousness of unity, a recognition of the one cause, the one unbroken life, running through all manifestation.

The superscription written over Jesus, "THIS IS THE KING OF THE JEWS," was given in three languages, Hebrew, Greek, and Latin. This means that the word of the I AM goes forth as a ruling suggestion in the spiritual, the intellectual, and the animal in individual consciousness, but the doing away with the limitations of the personal mind pulls down all walls of partition, and the whole man accepts the word of Truth.

The darkness symbolizes the doubts that trouble the soul in times of great trial. The rending of the veil of the Temple pictures a letting go of the belief in the reality of the material on the part of consciousness. This brings an awakening to the light of Spirit, an awakening or resurrection into new light and life, which always follows the release of error ideas. The relinquishment of the soul to God is the final giving

up of all human ambitions and aims. When this point is reached, the soul enters into glory.

Like all the other allegories of Jesus' life, the death on the cross appears to be more important when it is understood to be the demonstration of an experience that is common to all men who are passing from the human to the divine, than it is when looked upon simply as a historical event. While letting go of the limitations of the personal consciousness we all have crucifixions, deaths, and burials in our experiences, even as Jesus Christ had them, yet none of them appears real when we believe in the power of the one life to save us to the uttermost. Because we know something of "the power of his resurrection," we gladly suffer the loss of all the personal, limited, error mind, that the Christ may come into complete expression and manifestation throughout our entire being. To know Him thus is life eternal.

QUESTIONS

1. What does the cross represent?
2. What is it that dies on the cross, and what is the lesson in the crucifixion?
3. What do the two who were crucified with Jesus represent?
4. What does the seamless robe symbolize?
5. What is the meaning of the superscription that was written over Jesus?
6. What does the rending of the veil of the Temple signify, and for what does it open the way?

Lesson 11, June 14, 1931.

Unity Subject—*Complete Consciousness of the Spiritual Kingdom.*

International Subject—*The Resurrection and the Ascension.*—Luke 24:25-40, 50, 51.

25. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!

26. Behooved it not the Christ to suffer these things, and to enter into his glory?

27. And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they were going: and he made as though he would go further.

29. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.

30. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking *it* he gave them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

33. And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

36. And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37. But they were terrified and affrighted, and supposed that they beheld a spirit.

38. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39. See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40. And when he had said this, he showed them his hands and his feet.

50. And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

GOLDEN TEXT—*It is Christ Jesus that died, yea*

rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.—Rom. 8:34.

SILENT PRAYER—*My faculties are aroused to new life and power by the quickening Christ mind within me.*

The resurrection and the ascension of Jesus are a great mystery to those who read the Bible in the letter only, and have no discernment of the power of Spirit to transform the body.

That Jesus knew how to restore life to dead organs is evidenced by His healing paralytics and blind people. He knew how to restore life to dead bodies; others living in His age did not know how. He sought to make His methods clear to His disciples and companions, but at that time they could not comprehend the import of His teachings. He told them that He would be crucified and that He would come to life again, but they seemed to have no understanding of what He was saying. They thought that He was telling them about the Temple at Jerusalem, when He was talking about His own body temple, which He could lay down and take up at will. Afterward, when they became conscious of the Holy Spirit within themselves, their eyes were opened to the great truth of Jesus Christ's ministry.

It was not at all strange that the friends and followers of Jesus "were terrified and affrighted" when Jesus suddenly appeared in their midst after His resurrection. They thought that He was a ghost, and that only the spirit of the dead Jesus was appearing to them. But He showed them His hands and His feet, and asked them to assure themselves that He was a real flesh-and-bone man. He also ate before them, to prove to them that He had truly risen from the dead as He had said that He would. (See verses 36-43 of Luke 24.)

The followers of Jesus did not understand that for

years He had been training His soul to accomplish eternal life. He had spent whole nights in prayer, and through the intensity of His devotions had made union with Divine Mind. This union was complete, and His whole being was flooded with spiritual life, power, and substance, and the wisdom to use them in divine order. In this manner He embodied the divine-body idea, and through it His mortal body was transformed into an immortal body. This was accomplished before the crucifixion, and Jesus knew that He had so strengthened His soul that it would restore His body, no matter how harshly the body might be misused by destructive men. Jesus had developed power on the three planes of consciousness: spiritual, psychic, and material. These three planes are symbolically designated as three days. After His resurrection Jesus held His body on the psychic or astral plane for forty days, and then transmuted it to the spiritual, where it exists today as a body of thought and mind force. Having a body of thought, Jesus is able to quicken the bodies of persons who attract His power by believing in Him. As a body of mind force, He energizes those who believe in His power.

Daily those who have entered into the Jesus Christ discipline are mentally going through the crucifixion, death, burial, resurrection, and ascension of the "man in Christ." The new man that results is born of a divine idea through the overshadowing of the Holy Spirit, the idea that man is a spiritual being, that he is a "holy thing."

This new and true idea of man enters the consciousness of the new body in Christ. Paul said, "I die daily." Our times of travail are caused by the constant dying of the old and the resurrection of the new. But at each resurrection the new body in Christ is a little stronger than before. Then there are the times of ascension, in which we are received up into the heavens, symbolized in the life of Jesus by the transfiguration. An

experience of this nature nearly always is followed by a descent of spiritual power into consciousness. In order to have this Holy Ghost baptism, we must be looking for it; that is, our attention must be centered in things spiritual. The disciples were to tarry in the city until they were clothed with power from on high. They were to stay in Jerusalem; for us this injunction means that we must consciously abide in spiritual thought and in peace, waiting on and communing with our indwelling Lord, that we may come into a realization of our innate power, wisdom, love, and understanding. This realization will enable us to be witnesses for Christ, both throughout our own soul and body, and to other people.

It was "over against Bethany" that Jesus blessed His disciples and was "parted from them, and was carried up into heaven." Bethany means "fruitage," or "place of fruits." When we make a mental demonstration we get a certain result in mind and body. This is called the fruit of thought. At a previous time, when in Bethany, Jesus had realized the fruit or effect of raising Lazarus; that is, quickening certain sleeping energies in His subconsciousness. At His ascension into heaven Jesus realized the fruit of His complete consciousness of the spiritual body. And He left us an example that we should follow.

QUESTIONS

1. How do we know that Jesus knew how to restore life to all parts of man's organism?

2. Why could not His immediate followers understand Him?

3. How did Jesus prepare Himself for resurrection and ascension?

4. How is the "new man" born in us, and how do we become conscious of the new body in Christ?

5. How may we obtain the Holy Ghost baptism?

6. Explain the metaphysical meaning of "Bethany."

Lesson 12, June 21, 1931.

Unity Subject—*Temperance through Love.*

International Subject—*The Sin of Causing Others to Stumble.*—Rom. 14:13-23.

13. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.

14. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.

15. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

16. Let not then your good be evil spoken of:

17. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18. For he that herein serveth Christ is well-pleasing to God, and approved of men.

19. So then let us follow after things which make for peace, and things whereby we may edify one another,

20. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21. It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth.

22. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.

23. But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin.

Golden Text—*It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.*—Rom. 14:21.

Silent Prayer—*I no longer desire the false stimulants of sense. I am satisfied with the life-giving waters of Spirit.*

Paul was "a Pharisee, a son of Pharisees," according to his own confession, nevertheless he was unusually tolerant and recognized the necessity of in-

dividual freedom. "Where the Spirit of the Lord is, *there* is liberty." We should beware how we let our zeal to help others interfere with their liberty of choice. We are accountable to the divine law, and as helpers we should confine ourselves to teaching and demonstrating its principles in our life. "So then each one of us shall give account of himself to God."

Do not judge others, but strive to remove their limitations. A "stumblingblock" at first sight seems to be in the environment, but a closer discernment reveals that it exists primarily in the mind. Then we should not put additional weight into already existing stumblingblocks by filling them with the thought stuff of condemnation.

"To the pure all things are pure." Nothing is unclean of itself. The essence of all things is Spirit. God is Spirit; therefore all things are God—good. Does this mean that poison, whisky, tobacco, and the many enemies of man's well-being are good? Whatever life and power these possess are of the one Mind, and they must therefore have place in the divine economy. It is the relation of things that determines their good or evil in man's constitution. The essential elements of all things are good. Man, however, has power to subject a good thing to conditions that throw it out of harmony with its natural law. Corn is one of our most highly prized cereals, but it can be put through a process of fermentation that produces a fluid called alcohol. This fluid is not in itself evil—it makes a good fire—but when placed in man's stomach it sets afire the whole nervous system.

So there is evidently a right place for everything in the universe, and "nothing is unclean of itself." It is the combinations of ignorance that play havoc. Beware the concoctions of the druggist—and of the thrifty housewife. The proportions of the products of Mother Nature are proper, and man will eventually discover that he cannot improve upon them—then even cooking will cease.

"The kingdom of God is . . . righteousness and peace and joy in the Holy Spirit." This is such a self-evident truth that it needs no comment. The question is, how shall we attain the kingdom? Only by understanding the law and following it. The law of God in creating man cannot be changed, hence it must be found and obeyed. Jesus said that not one jot or tittle of the law should pass away until all was fulfilled. He knew the law, and He is a good guide. We find that His methods prove that they are founded on a principle. Hence, "he that serveth Christ in these things is acceptable to God, and approved of men." Christ is the God-Mind that Jesus proved existed at the center of man's being.

"It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth." This is good, plain Scripture teaching in matters that many are asking about. Putting aside the question how meat, whisky, or tobacco affects you, ask yourself how your demand for them is putting stumblingblocks in the way of others. Tobacco sweatshops, slaughterhouses, and illicit distilleries are pouring forth their products because men are demanding them. If you are demanding any of their products you are helping to perpetuate them.

QUESTIONS

1. What is the measure of our responsibility under the divine law?
2. Where do stumblingblocks really exist?
3. What factor determines whether a thing is good or evil with regard to man?
4. What part is played by ignorance in the distortion of good things?
5. How is the kingdom of heaven to be attained?
6. What is the teaching of Scripture in regard to stumblingblocks?

LESSON 13, JUNE 28, 1931.

Unity Subject—*The Saving Christ Consciousness.*

International Subject—*Review: Jesus the World's Savior: Suffering and Sovereignty.*

GOLDEN TEXT—*God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*I am established in the Christ Spirit, and the divine presence grows stronger and fuller in me day by day.*

Today we have a review of the twelve previous lessons. It would be well for each student to study these lessons again as they are given in *Unity*, and to make a note of one or two of the most important points given in each lesson. These points could then be compared in class, to the interest and benefit of all the members.

The quarter opened with the Easter lesson. By rising from the dead, Jesus Christ proved for all time that death is no part of the divine law. The mission of every man is to make of his threefold nature one consistent, effective whole. This he does by unifying himself—mind, soul, body—with the underlying Spirit of all life, the one motive power of good. As he perfects himself in this practice man will learn to live continuously and consciously, without the intervention of physical death.

The second lesson takes up the prodigal son and his elder brother. These two represent two undisciplined states of consciousness; for the elder son typifies not absolute Spirit, but rather the consciousness of Spirit without full realization of the powers of Spirit. The younger son is a type of the sense consciousness in man. When the desire for the things of sense has exhausted itself, a deeper, truer desire for the abiding love and sustenance of Spirit is felt, and the true satisfactions of the spiritual realm are sought and found.

The rich man and Lazarus are the central figures

in Lesson 3. These two represent, again, the sense attitude of mind and the spiritual, or higher, attitude. The spiritual side of man is oftentimes a beggar in the world, humbly grateful for any crumb of comfort or sustaining grace that it receives. The sense man is proud in his intrenched security. Yet a time comes when the higher aspirations of man meet fulfillment; when his lower nature occupies the refining crucible of suffering, which calls for an enlarged understanding, a new valuation of life.

Prayerfulness is the theme of Lesson 4. Jesus Christ taught His disciples to use His method of communion with God. Prayer is a many-sided exercise of mind and soul, embracing meditation, concentration, denials, affirmations, praise, and the silence. True aspiration is prayer, and when it is followed up by faithful action it builds character.

In Lesson 5 we consider Zacchæus, the rich tax collector. Every human being experiences the inner force called desire, which is really the urge of universal life within him for a deeper, fuller, truer expression. Righteous desire is awakened in the heart when man becomes aware of the fact that life is an expression of the universal Spirit, and when he seeks his rightful place in the divine plan.

"The Parable of the Pounds," or the "Spiritual Increase of Potential Capacities," is the subject of the sixth lesson. Divine Mind rules the universe, and man learns to respond wholly to the will of God through increasing his ability to use his God-given powers. This increase comes through the exercise of the faculties. Timidity and excess of caution lead to inaction, or the neglect of one's talents.

In the seventh lesson, we have the symbol of self-mastery—Jesus' riding of the ass into Jerusalem. Man must learn to master his lower nature, and must make it carry him into the center of peace (Jerusalem), where he is to rule as king. The one who learns this

lesson receives the assurance, "Blessed *is* he that cometh in the name of the Lord."

"The Last Supper," which is the subject of the eighth lesson, contains the deepest truth of the gospel of Jesus Christ. Food and drink, both symbols of appropriation, were used by Jesus in impressing the absolute necessity of man's dependence upon the one true spiritual substance, the universal energy, for his hold upon an eternal-life consciousness. The elements of Spirit are the bread of life; the blood of Jesus Christ is the quickening element in creation. When we truly partake of this spiritual banquet, we become one with the Father in divine communion.

Watchfulness and prayer are emphasized in Lesson 9. Jesus in Gethsemane is a type of the Christ consciousness when it is confronted by the opposition of the personal ego to its attempted incorporation in man's mind. The Christ mind realizes the gigantic nature of the task that is set before it—that of uplifting the soul that is dominated by sense—and divine love prompts the explanation: "The spirit indeed is willing, but the flesh is weak." Jesus is still given into the hands of His enemies every time we allow the divine substance that we have appropriated from Spirit to be expressed on the sense plane. Spiritual life and substance can be maintained inviolate by steadfastly holding that the Christ Spirit in man is subject not to the law of the flesh, but to the law of God.

The inner meaning of the crucifixion is outlined in Lesson 10. The limitations of the personal mind die on the cross. Thus is error finally wiped out of consciousness. The death of Jesus on the cross gains in significance to the human race when it is understood to be the demonstration of the universal experience of men in passing from the human to the divine.

The crucifixion of Jesus Christ is followed, in Lesson 11, by the complete consciousness of the spiritual kingdom, demonstrated by His resurrection and ascen-

sion. Through the power of His spiritual understanding, gained through years of prayer and continual communion with the Father, Jesus embodied the divine idea in His mortal body and thereby transformed it into an immortal body. We, as His disciples, are to tarry in Jerusalem (abide in spiritual thought and in peace, waiting upon and communing with God) until we too receive power to grasp the true spirit of His message, and to follow it.

The temperance lesson for this quarter has love as its actuating motive. Lesson 12 shows that the stumblingblocks that we are to avoid placing in our neighbor's path exist first in our own mind. True temperance, for each of us—and it is an individual problem—consists in learning to understand truly the divine law and in keeping it. If we know the law, happy are we if our conduct so conforms to it as to make of us safe examples to our fellow men.

Those Who Are Blessed

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.—MATTHEW

MY PRAYER

Words Selected

Music by K. R. JARMIN

1. If an - y lit - tle word of mine May make a life the bright-er; If an - y lit - tle song of mine May make a heart the light-er, God help me speak the lit - tle word, And take my bit of sing-ing, And drop it in some lone-ly vale To set the ech - oes ring - ing!

2. If an - y lit - tle love of mine May make a life the sweet-er; If an - y lit - tle care of mine May make a friend's life fleet-er; If an - y lift of mine may ease The bur-den of an - oth - er— God give me love and care and strength To help my toil - ing broth - er!

The Development of Judgment

By CORA DEDRICK

"AARON shall bear the judgment of the children of Israel upon his heart before Jehovah continually." Moses, the lawgiver, is the intellectual representative of wisdom within us that reveals the law that guides and directs our real thoughts (the children of Israel) in the unfoldment of our faculties. Moses' brother Aaron (Moses' spokesman) symbolizes the power of the word within us, which sets the law into action and also takes cognizance of the results produced. We are justified or condemned by the formative power of our own thought. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Understanding this power, we see that the kingdom of the heavens is all about us, above us, beneath us, within us, that God is in His kingdom, and that every event of life should bear the stamp of the judgment of God.

Regardless of what construction a judge of man-made laws may have placed upon it, the ultimate outcome of every act of man proves that there is a law of righteousness at its base. "Though the mills of God grind slowly, yet they grind exceeding small," comes from an ancient Greek adage. For a time this may seem untrue, but when the whole of any proposition is understood, the perfect divine idea will be revealed.

When one is wading through deep waters, when one is faced with stupendous issues, when one sees that only the wisdom and judgment of God can save the day, one is likely to become very meek and lowly and to seek earnestly the inner light.

WHEN SOLOMON was a young man he was crowned king by his aged father, David. Solomon's quick discernment revealed to him the whole situation just as it was. He was inexperienced, untried. His elder half brothers looked upon him as a hindrance to their progress. Any one of them would have relieved him of his kingdom if the opportunity had presented itself. Their personal interest was involved; therefore they were watching Solomon's every movement, hoping that he might make some mistake that they could use to rouse the people against him. But Solomon knew that the Lord, through David his father, had crowned him king; with this conviction in his mind he felt that he was on a firm foundation; he was not to be driven about by misgivings and fears. With calm questioning, with deep concern, but with a peaceful heart, he turned to the Helper within himself.

On one occasion, when he earnestly endeavored to make inner union with the spiritual wisdom that he instinctively felt was waiting to be called into activity, the calm assurance of Spirit gained the ascendancy within his soul. He fell asleep. Then the Lord appeared to him in a dream, and told him that he could have whatsoever he asked. Solomon said:

> And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

In this prayer Solomon dedicated himself to the service of the Lord and laid upon the altar all his powers, all his possibilities, waiting for the judgment of God to be stamped upon him. Because of his unselfish choice, not only was his desire granted, but riches and honor and long life were assured him by the Lord. When we are able to delve into the cause of

things, we read out of the law the judgment of God which the Aaron faculty voices.

BY REVIEWING Solomon's wonderful career as a ruler we can understand better the breadth and depth and strength of the spiritual realization in this prayer, and know to what degree he was able to let the powers of Spirit work and act through him. Every event of life is in its original impetus stamped with the judgment of God.

Solomon was made strong by test and by trial. Each of one's faculties is brought forth by use and by tests of one's strength. We as sons of God must master every mortal limitation. It is spiritual judgment, co-operating with the power of Spirit within us, that says: "He that overcometh, I will give to him to sit down with me in my throne." In order even to approach the divine throne, not only must we have power to judge aright every impulse that arises within the human heart, to judge aright the intense desire back of seeming appetite and passion, but our spiritual faculties must be strengthened by use and tested by trials until we are accounted safe and sure by the great Judge of all; until the Aaron faculty bears the message to Jehovah, "Behold, an Israelite indeed, in whom is no guile!"

So let us rid our mind of man-made standards of judgment and seek the inner wisdom, which reveals

Continue stedfastly in prayer, watching therein with thanksgiving.—COLOSSIANS

that life is indeed a scientific proposition, the object of which is to bring forth the divine qualities of the superman.

One meaning of the word Solomon is "peace." It is said that, when this wise king was approaching even his most strenuous tests, he was the personification of peace. Perfect peace is always a forerunner of victory.

Every follower of Jesus should keep His sayings by

declaring often to his turbulent thoughts, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

EACH SOUL has free access to the inner Source of wisdom. As we approach the Source of wisdom and begin to realize our oneness with it, we find that we are evolving into a higher intelligence than that of the intellect, that we are learning the greatest of all sciences, the science of the primal mind. We find that the primal principles of Being are pure ideas and that these ideas express themselves in pure words and thoughts. Divine wisdom, like divine judgment, has in it the essence of goodness. When we really live in perfect relation with primal principles, we shall have power rightly to combine primal ideas, and so to manifest wholeness and perfection in mind and in body.

CONQUEST

Talk not of strength, until your heart has known
And fought with weakness through long hours alone.

Talk not of virtue, till your conquering soul
Has met temptation and gained full control

Boast not of garments, all unscorched by sin,
Till you have passed, unscathed, through fires within.

—*Ella Wheeler Wilcox*

SILENT UNITY

Be still, and know that I am God

The wisdom and understanding of God, implanted in me from the beginning, are now quickened in my consciousness by the word of Truth

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

June 20 to July 19

The "image" and "likeness" of God, implanted in me from the beginning, is now quickened in my consciousness, and I am restored to spiritual mastery and to bodily health.

The universal quest by the human family for the restoration of health implies a state in which health is fundamental in man's well-being. Such a state is natural to man because of his innate perfection as the "image" of God.

The natural man seeks this restoration through natural ways. He thinks that medicine, climate, and food will restore him to mental harmony and physical health. But no man has ever attained permanent health by these means. It must be attained in some other than a material way. What and where is that way? It is obedience to the law of Spirit in thought and act.

PROSPERITY THOUGHT

June 20 to July 19

My spiritual consciousness is aroused, and my finances flourish, because I have faith in God as my supply and my support.

"Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." This clarion call is to us all. We need to awake to the mighty forces of mind that like giants sleep in the inner realms of our consciousness. It is mind that makes men spiritual giants.

Arouse your sleeping spiritual consciousness by your declarations of faith in God, who is Spirit, and who will bear witness to your spiritual thought.

Your thoughts and words are dynamic. Arouse the finer forces of your mind by affirming your unity with them in their spiritual activity. God is Spirit. Spirit is the source of everything in the universe. Acknowledge this mighty truth, and your prosperity will surely follow.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

IN JULY I sent to you asking help for the son of a friend who was dying from the effects of an appendicitis operation. At the time when I wrote to you acute gangrene had set in, and he was not expected to live through the night. Within a few hours he showed a marked change for the better. That was on a Friday night, and although he was very ill for a few days, being filled with the poison, early Tuesday morning he snapped out of it so completely that the doctors and nurses were amazed. They admitted that a miracle had occurred, and his mother lost no time in telling them that nothing but prayer had brought that miracle to pass. He was sent home just three weeks from the day of the operation, and has been in better health than he had been before.

We cannot be too grateful for the help of Silent Unity.—*F. B., Melrose, Mass.*

TWO MONTHS ago I asked for prayers for my sister, who had a nervous breakdown for nearly

three years, also for peace and harmony in our home. My sister has been restored to perfect health, and I give thanks and rejoice for her wonderful recovery. She is a Unity student, and Truth is making her life happy.—*Mrs. R., Erie, Pa.*

I WROTE to you some time ago to help me, because I was very sick and much discouraged on account of a bad heart condition.

You may discontinue your prayers for me, for I am healed and am able to go back to my work. I am very grateful for your blessed ministrations.—*K. E. S., East Orange, N. J.*

I KNOW that your prayers have relieved me of a nervous trouble of fifteen years' duration, and I certainly thank you again for that. I am in fine physical condition, and my temper and disposition are much improved.—*M. C. H., Seattle, Wash.*

I WAS taken ill. I spent seven weeks in bed in a hospital, and became gradually worse. I then went to a mountain resort. Several doctors said that I was suffering from an enlarged lymph gland pressing on my lungs; also that my lungs were congested, and that I would be lucky if I were out of bed in four months. A woman vacationist came to call on me. She came several times and finally said, "Why do you not write to Unity for help?"

We talked the matter over and I wrote to Unity on a Thursday. On the following Tuesday the gland broke and my temperature returned to normal. I was soon out of bed, going around camp, and going on automobile trips. In a month I went from 100 pounds in weight to 135 pounds. People at the resort where I was staying, who knew me all these months, can vouch for the marvelous recovery.

I came to Arizona on a visit. Friends who knew of my illness were astonished when they saw the healthy, happy woman that I am in place of the frail, coughing specter that I had been.

I am married now to one of the best men that live. I do all my own work and am as healthy and happy as any one.—*F. M. P., Yuma, Ariz.*

I AM writing to tell you of the blessing that I've received. From the time of my birth I was afflicted with so-called chronic constipation, and it was becoming serious. There were times when I was in great pain, and I was told that nothing would give me relief but an operation. I wrote to Silent Unity and asked for prayers, not only for that but for everything in general, and now I am free from the so-called affliction, and I have never known such happiness and peace before.—*H. W. H., Missoula, Mont.*

FILLED WITH PLENTY

SIX WEEKS ago I wrote to you asking for help. You sent me the booklet, *Instructions*, and a prayer. I followed instructions and in about two weeks I saw things working out to my good. I sat down and wrote to you to tell you about it, also to ask for one of your prosperity banks. I needed it, for my business was "on the bum" and things were getting worse. I got the bank and two days later I got a notice that my job was all over.

In towns like this, with two soup lines, all my friends felt worse than I did over the condition of things. But my wife understood. She said: "It must be a blessing. You have wanted to change for a long time." I practiced the prosperity-bank drill every day, and in each move that I had to make about a new job I stopped long enough to ask the Lord to stay close and to see that I did the right thing. Yesterday I secured a position that will pay me more to start than I ever got in any other position, and it has far better possibilities.—*G. J. N., Toledo, Ohio.*

YOU MAY discontinue prayers for me, since they have been answered just as I desired, thanks to your wonderful institution. I requested your help

about three weeks ago in regard to my financial trouble, and as a result the desired money came to me exactly on the day when I needed it.—*E. M. S., Alexandria, Va.*

TWO days after I wrote to you, asking for help in demonstrating a position, I obtained one.—*M. B. G., Jersey City, N. J.*

I WANT to thank you for your prayers of the past, and I wish you to pray for my continued success. I have just been transferred to a better and more profitable position.—*O. B. B., Syracuse, N. Y.*

HE SHALL HAVE ABUNDANCE

INCLOSED is a check for the amount due from my prosperity bank. Please send me another.

Would that I could express to you the happiness and contentment, the peace of mind, and the assurance that have come into my life since I stumbled onto Truth. In the two short years that I have been studying, it has taught me to know my God—something that my orthodox church never accomplished in a lifetime of training. Would that I could sing your praises from the mountain tops.—*E. S., Louisville, Ky.*

I KNOW that I have been blessed through my practice of the prosperity bank drill. Each day I thank God as well as Unity for the help that I have received. My husband not only has had work for himself but has been able to furnish employment for seven other needy men. We are paying bills that had been a constant worry to us.—*Mrs. G. H., Toledo, Ohio.*

I AM very happy to report that since starting the bank drill my husband's business has been doing very well, in spite of the depression; so much so that he asked for a raise in salary a few weeks ago and, though his employers said they did not see any

way to give this yet, they gave him a bonus of $250. This I consider a real demonstration, especially at this time.—*J. W., Bloomfield, N. J.*

PLEASE send me another bank. Oh, how wonderfully God has blessed us, in so many, many ways! How peaceful to be still, and know! How thankful to God I am for you and for His light!—*Mrs. L. C. A., Tacoma, Wash.*

SEARCH THE SCRIPTURES

THIS lesson has been somewhat purposely delayed. I did want to feel that I really had made conscious contact with this glorious spiritual substance and had brought forth according to my needs. I have had wonderful results. Conditions have most beautifully and wonderfully changed, and peace and harmony have been established. While I feel very happy and grateful for the result attained, I feel a little like a foolish virgin borrowing oil. I want more. I want to know really, as the Master did, not by using channels established through human effort or endeavors; I wish to bring forth from the higher dimension direct into the lower vibration and visible form.—*J. T., Pasco, Wash.*

THIS lesson has made the law of prosperity very clear to me, and has given me a better understanding of what substance is than anything I have read.—*S. V., Whittier, Calif.*

MY HELP COMETH FROM JEHOVAH

I CONSIDER all the Unity periodicals as good, worthwhile reading. Through their teachings I have been helped to a clearer conception of God as the source of every good in my life; my outlook has been broadened and my life enriched in many ways, for which I am grateful.

I am experiencing more and more of the real joy of living, and I am looking forward to another profitable

year with Unity, as I continue to feed on the truths given in your publications.—*E. B. R., Pittsfield, Ill.*

HIS TRUTH IS A SHIELD

HERE is a small love offering. I feel that I owe Unity so much! Three years ago, amid no little doubt and fear as to our financial situation, I was told by a doctor that because of blood pressure and my heart I could never again lead an active life. Unity came to the rescue. Today I am running my good-sized home without even a servant.

Twice in the last year I have wired to you, not for myself but for two close friends who were facing what seemed clouds of black despair.

First, there came the sudden death of the husband of one of them. Then it was discovered that this widow had unsuspectingly signed papers that would leave her penniless in the hands of her husband's creditors. My husband went to a conference in an eastern city to see if he could persuade these creditors to leave her at least a portion of her insurance money. But they seemed heartless. Meantime I kept affirming that somehow she would be saved from poverty and I telegraphed to Unity for strength. Quite suddenly a way was found that saved her. After all hope had been abandoned by her own attorneys, my husband went to a law library and discovered a law that led the creditors to agree to allow her to have $25,000. The miracle of the thing was that my husband is not a lawyer, and the law point was an obscure one that all the attorneys had quite overlooked.

Again a few weeks ago a girlhood friend was taken desperately ill. She was removed to the hospital and the doctors said that, if she lived at all, she would be there for at least a month. Instead she took a sudden turn for the better the very first day and was back in her home on the fifth day. Almost entirely well, she took dinner with me last Friday. She said that when she realized that she was so dangerously ill she

wanted to ask me to telegraph to Unity, but didn't. I then told her that I had done so the very first night. Is it any wonder that she now reads all the Unity literature that she can find?

A few months ago I gave a trained nurse who was greatly discouraged a subscription to *Weekly Unity*. Just recently she came to me all radiant and said: "Since I have taken up Unity, life has seemed just wonderful to me." I have never seen a more marvelous change in any one.—*M. A. S., Washington, D. C.*

LOVE ONE ANOTHER

YOUR prayers have been a never failing help to me, and I can truly say that they have kept me ever looking up not down. However, never have they so proved themselves as in the last ten days. My husband was faced with a most distressing problem and he, an invalid, was overcome to such an extent that he lost eight pounds in weight in two weeks, owing to the worry that his problem entailed. He could not see a possible hopeful attitude on the part of the powers in command of the situation. I told him of Silent Unity, and I also voiced the statement, when I sent my letter to you, that it was a letter of thanksgiving then, and that our word from the East would be very satisfactory. I then dismissed all concern about it and constantly affirmed thanksgiving. Four days later a letter came giving him a far better reply than he had ever hoped for. He was overwhelmed and thankful. Silent Unity has another believer.—*Mrs. L. B. L., Denver, Colo.*

FATHER, I THANK THEE

THE articles on "Faculty Unfoldment," which ran in *Unity*, are priceless to me. After I practice the drill on the development of faith I fairly tread on air all forenoon. I simply cannot thank Unity enough for its help.—*Mrs. C. M. U., Sheboygan, Wis.*

HE IS MY REFUGE

THROUGH your coöperation I have had some wonderful answers to prayer.

About two months ago I received some copies of *Weekly Unity* through a friend and I at once became interested. I wrote to you for free literature, sending a small love offering and also my subscription to *Weekly Unity,* as well as asking prayers for my husband, who had drunk to excess the ten years of our married life, making wretched my life and that of my two precious children. He seemed to have no interest in his home, and to care only for things that were low and evil. I have prayed earnestly for him all these years, thinking my faith sufficient, but when I learned of Unity I at once thought, "Where there is unity there is strength," so I wrote, asking for your help and coöperation at this time. I felt as if I were at my row's end, as the old saying goes. I was so disheartened that I felt as if I'd die, but just as soon as I had written the letter and posted it to you, asking for your prayers, my home atmosphere began to change. My husband began to have a different outlook on life, expressing good instead of looking for evil. He started to appreciate his family, and has seemed proud of us ever since. In a few days he came in one day and put his arms around me and told me that he loved me—something he hadn't done in years. He hasn't tasted strong drink now in three weeks. Words are not adequate to express my thankfulness to you Unity workers. May God bless you in the great and marvelous work that you are doing.

I have had other answers to prayer since I have learned about Silent Unity. One night my baby had croup in a very severe form. I thought that she would choke to death. I said The Prayer of Faith for her, and solemnly promised the Lord that I would write to Unity for her healing. In a few minutes she was sleeping peacefully and hasn't had an attack of it since.—*Mrs. L. E. B., Jacksonville, Fla.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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I have been thinking much about the "new birth," of which Jesus spoke to Nicodemus. I feel sure that it is a very good thing, but I have never met any one who had it. It seems to be a definite gift, the gift of the Spirit. Please give me more light.—*Extract from a letter received by Silent Unity.*

To be "born" means to enter into a new state of consciousness. Most of us are now, or have been, in that state of consciousness which looks upon the material, physical life as the real life. But there comes a time when, in this night of our ignorance, a glimmer of light leads us to see that we must come out of the old mistaken idea of life into the light of the new and real life of Spirit, and thus be "born" out of the material phase of mind into the spiritual. Some of us are, in Spirit, mere babes as yet; some are walking with weak and uncertain steps; some are stepping out with confidence as understanding grows clearer; all who are following the inner Christ have found this Christ mind to be "the way, and the truth, and the life." This exalted and yet practical state of consciousness is indeed a new life into which we are born. We cannot help recognizing the characteristics of the people who are living this life, and it is a joy to have fellowship with them, knowing that all of us eventually will arrive at the stature of Christ. While this new birth may not be a definite gift, it is a definite attainment, for which we should strive.

How may we know what is God's will? What is the meaning of "Thy will be done on earth, as *it is* in heaven"? —*Extract from a letter received by Silent Unity.*

Heaven is that state of consciousness within each individual where all is harmony; where there is but one will, or purpose, and that is God's, or All-Good's. Desiring that the same harmony shall exist in our earthly consciousness, we direct our good (God) will, or purpose, to our body intelligences until they respond, and perfect health results from the action of this one will. Our heaven and our earth are not places outside ourselves, but states of consciousness within us.

We may know what is God's will, or what is the will of the All-Good, when we place ourselves consciously and wholly under the guidance of Spirit, desiring to know and to be nothing but that which is true and good. Then our whole aspiration is for righteousness, and we are never led astray in our desires, but the promptings of the inner voice are always for the right, and are God's will, which we carry out in ourselves (on earth) as it is in Spirit (in heaven).

I wonder why we do not receive any blessings? We have had two prosperity banks, and have done good to others. For the last six months everything has gone wrong: My husband is now out of a position, after having been with one firm for thirty-three years; our money investment has gone flat, and we have been unable to sell house, automobile, or piano. Help us.—*Extract from a letter received by Silent Unity.*

You are going through a phase of readjustment. During this period of readjustment you need to hold faithfully to the truth that the fullness of good is omnipresent.

One may come into new spiritual understanding and still reap the result of his past error sowing, unless he can forgive the wrong, uproot the false thoughts, and in steadfast faith declare the peace and health and wisdom and plenty that are his as an offspring of the living God.

Look upon this period of readjustment as something that the law of justice exacts, and realize that out of it will come right conditions. The law is just and

perfect, and keeps all things in balance. As you recognize the law in your world of affairs, you will find that your larger and broader viewpoint will enable you to meet conditions with a courage and assurance that before did not seem possible. In this spirit you will work in harmony with the law, and the readjustment will take place much more rapidly than it could take place if you resisted it.

Man may not know wherein he has erred, but he can be sure that when he turns to the Father and acknowledges peace, power, and plenty through Jesus Christ he is building for himself a new environment, and that in due time the outer will change to correspond to the righteous conditions established within. The law cannot fail. Instead of resenting the outer conditions, turn right around and work with the law by thinking of justice and equalization.

Learn to look in an impersonal way upon the help that you have given others. The Father in you blesses others through you. Do your good works as Christ did His, and you will then find harmony in your life and in all your affairs.

"Be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee."

Will you kindly give me your interpretation of God's "only begotten Son"?—*Extract from a letter received by Silent Unity.*

For an understanding of this phrase of Scripture we must go back to the creation. God created man, not *men*, and pronounced him good, that is, perfect. This man is the ideal man, or image and likeness of God, his source. As this is the only man that God created, he is God's "only begotten Son."

When either man or woman brings the ideal into expression, and makes it the real, then he becomes the "only" begotten son, for there is nothing else to be. Jesus of Nazareth is the only one up to the present time who has accomplished this, and that is why He is called

in the Bible the "only begotten Son." But it is said of Him that He is "the firstfruits," which would indicate that other fruit is in process of growth, and will arrive at the stage or state of perfection. All this is possible through a recognition of our divinity, and a realization of the fact that the same mind is in us that was in Jesus.

Is it necessary for one to kneel when saying one's prayers?—*Extract from a letter received by Silent Unity.*

It is not necessary to kneel while praying. You can pray wherever you are and no matter what you are doing. Just turn your attention within, for deep within you is the secret place of the Most High, where you can find God; then say over and over the words of your prayer. Become very still and feel God's presence; let His assurance and love and peace well up within your heart; let Him open your understanding and show you the things of Spirit. The position in which you pray does not matter much; your receptivity and attentiveness of mind are the essential things.

Can Christian Science, Mental Science, or what I call Truth, be taught, and healing or absent treatment be done, by correspondence successfully, or is such a method fraud? —*Extract from a letter received by Silent Unity.*

Yes, the principles underlying Truth can be taught by correspondence as well as by lectures before a class. In either case, after mastering the principles, the pupil must apply them to his own life to make them of benefit to himself.

Also it makes no difference in healing whether a patient is absent or present, for we heal by the power of the Spirit of God, and God is omnipresent and omnipotent, and by the power of the words spoken we but put into action all-powerful Spirit *wherever* the manifestation may be desired.

There are many who can testify that this is true, but after being taught of the science of Truth we do not even think of fraud, we see only the good.

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

"Contact"

When a modern newspaper prints such an editorial as this we are certain that it deserves reprinting and continued publicity. Read this, found in the Marion (Ind.) Chronicle-Tribune:

Several years ago we spent a week in an aviation camp. Quite a good deal of the time we sat in the observers' stand, watching the flight of the planes. It was a beautiful and an inspiring sight to see scores of them in the air at the same time, and to observe the ease and grace with which they moved. Before these planes rose from the ground, however, it was necessary to establish what, in the vernacular of the flying field, is known as "contact." When the aviator was seated in the pit of the machine and all was in readiness for a start, a man would take a position in front of the propeller, lay his hand upon one of its blades, and prepare to give it a whirl. He would not give it a whirl, however, until the aviator announced, "Contact." By "contact" was meant the turning on of the electrical current by which the engine was to be started and power supplied, so that the plane could rise in the air. Contact was essential to the operation of the plane. It was essential not only to the initial operation of the plane, but to its continued operation. It was contact that enabled the plane to rise and sail majestically through the air.

In the religious life, this matter of "contact" is a very essential element. Without it, the religious life cannot be begun, nor can it be maintained. If you will turn to the 3d chapter of the Gospel according to St. John, you can read what Jesus said about this matter of contact. Nicodemus had come to Him to talk over matters pertaining to religious life. Nicodemus was a serious-minded man. He was living a very good life and was seeking to maintain right relations with the people among whom he lived. He looked upon Jesus as "a great teacher come from God," who might be able to

give him help in solving some spiritual problems with which he was confronted. Jesus saw his situation and told him that the first and essential thing was to establish contact. "Verily, verily, I say unto thee," Jesus told him, "except one be born anew, he cannot see the kingdom of God." In the religious world, the contact is spiritual. It consists in the awakening, which comes through what has been spoken of as "getting in tune with the Infinite." So far as mankind is concerned, in his natural state man is "of the world." As Jesus told Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." . . .

If men and women would live religiously, they must get in touch with God and keep in touch with Him; for it is only as they draw hope, inspiration, and strength from God that they can realize the power of an endless life. Just as the airplane, through contact with that subtle element drawn out of the skies which we call electricity, is able to rise and wing its way through the skies, so the soul of man, having established contact with the infinite Spirit of God, realizes in the gospel of Jesus Christ "the power of God unto salvation." "Except one be born of . . . the Spirit, he cannot enter into the kingdom of God."

"The Good Book" Still in Demand

The American Bible Society's report of sales for the year 1930, as noted by the Hackleburg (Ala.) Sentinel, gives some encouraging figures. We quote from the Sentinel:

Following the recent statement by commercial publishers of Bibles that the sale of Scriptures throughout the United States was smaller in 1930 than in previous years, the American Bible Society has just announced that the total of 5,565,779 copies of the Scriptures issued during 1930 from the society's headquarters at Bible House, Astor Place, New York City, is an increase of more than a million and a half over the figures for 1929. With the exception of 1927, this total of volumes issued exceeds that of any year in the society's history.

For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee.—ISAIAH

THE PURPOSE OF UNITY

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

Something Great

The story is told of a gallant knight who rode forth to do something great for mankind. A beggar stopped him, a cripple implored his aid, but impatiently he waved them aside, saying, "I ride in haste to do something great." He rode on and on, but he never found the opportunity for which he searched. If he had stopped to give aid to those who needed his help, doubtless he would have been shown the way that led to greater things.

Do the thing that is nearest, even the giving of a "cup of cold water" in His name. Subscribe for a Unity periodical for some discouraged friend, and know the joy of giving him a new viewpoint in life. Every member of our Help-One-A-Month Club sends one Unity periodical subscription a month to some friend who seems in need of the message of Truth. Let us enroll you as a member of this club. The act of sharing with others will bring you a great joy, and open the way for you to greater opportunities in the service of the Master.

May We Have Your Prayers?

We are grateful for your coöperation and for your prayers that the Unity Training School, which opened May 4 and will continue until October 16, may fully satisfy the need of every person who is led to attend its sessions in search of spiritual growth. We appreciate the loving bounty that has been given toward the establishment of this university of practical Christianity. We bless those whose vision has caused them to release their substance for use in this way. We realize that in the mind of God we are prospered now, and that this prosperity will be manifested continuously. Will you join us in this prayer each day? *In the name and through the power of Jesus Christ we behold the Unity Training School consecrated to the will and to the work of His ministry in the earth.*

Presented by Other Unity

History Dramatized

Beginning with the June issue of *Wee Wisdom* a series of historical events will be presented in the form of cut-outs, which, aside from providing entertainment, will prove of real educational value to children. Beginning with the Vikings, all the various streams of civilization, just as they flowed into America, will be pictured in an impressive way. The Pilgrims are included, the American Indians, the Spaniards, and the French. The settling of the West will be featured, the gold rush of '49, and the settling of Alaska. In fact, the entire picturesque background of America will be dramatized. "Leif the Lucky," a young Norseman, who lived 900 years ago, makes his bow in the June issue.

"Love Game"

On the tennis court one sometimes hears the score announced, "Love game." This brings to mind the thought that any game is a love game when good sportsmanship prevails. The game of life should be a love game. Long, long ago, when men were making of life a game of hate, selfishness, and revenge, a new teacher appeared, who taught them to play the game of life by a different rule. His rule was, "Love one another." This idea is interestingly discussed in the article, "Playing the Game of Love," in June *Unity Daily Word.*

Opening New Doors

"Poet, essayist, historian, scientist, fiction writer, magazine writer—all have messages for us; all may set new ideals before us; may open new doors into greater open places, where we shall see horizons stretch out into infinity." The author of these words believes that

Periodicals This Month

one who does not read is a poorer soul thereby. She says: "All noble companionship lifts us to higher levels. In the library, we may company daily with the noblest of our race. And we come to know the thoughts that they had on their highest levels." "The Ministry of Books," by Zelia M. Walters, is presented in the June 20 issue of *Weekly Unity*.

It Worked

Rex LaSalle had never tried "treasure-mapping," but he was willing to try anything that might be the means of reuniting his beloved father and mother. The LaSalles were a family that had never known any inharmony until three months before, when some strange circumstance had caused Rex's father to take the sister and depart for Sacramento, leaving Rex and his mother behind. Things had not been the same since. Rex missed his father and his sister too, and his mother had seemed different, somehow. How Rex used the treasure-map idea, and eventually brought about the reunion of the family, is interestingly told in "Heart's Desire," a story by Beatrice Pearl, in *Youth* magazine.

Why Silas Prospered

Hard times, people said, did not seem to affect Silas D. Meeker. His organization kept busy. He was able to take work at a lower price than his rivals dared to bid, and yet he made a profit on it too, and they never saw a gang of men turn out the work that his gang did. A group of builders were discussing this situation, and they were plainly puzzled. One of their number, one who had known Silas longer than the rest of them had known him, finally told a story about Silas that threw light on his way of doing business. The secret is in June *Christian Business*, in the article, "Unto One of the Least of These," by Ralph S. Wood.

Directory

(For Your Convenience)

ALABAMA

Birmingham—Unity Cen, 511 N 19th
Mobile—Unity Cen, 1317 Browne; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cen, 14 S Second
Berkeley—Unity Cen, 1822 Milvia
Fresno—E. Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central Unity Cen, 7543 Norton; Mrs R S Sal- Unity Cen, 7543 Norton; Mrs R. S. Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee [Queen
Inglewood—Unity Truth Ministry, 426 E
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 3006 W 7th; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk Sh, 684 W 3rd
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 111 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
St Petersburg—1st Unity Church, 646 5th S
Tampa—First Unity Soc, 222 W Lafayette

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Lawrence Cen, 227½ S 6th
Winnetka—M Atwood, 904 Elm

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg; Unity Cen, Iowa bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Kansas City—Unity Cen, 619 Ann
Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen. 151 N Bdwy
Louisville—Truth Cen, Martin-Brown bldg; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel
Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg;

F M Barrett, 1607 Nicollet; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Globe bldg; Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Mrs Calvin, 511 Gray
Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Student Group, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 312 N Virginia

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 311 Washington
Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
Patterson—Unity Truth Cen, 98 Broadway
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi; Ella Pomeroy, 50 Livingston
Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
Jamaica, L I—Unity Soc, 88-06 Parsons
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Nanna B Sutton, 42 W 129th
Rochester—Unity Cen, Powers bldg
Rome—Psychology Service Cen, 131 W Liberty
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga
Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 28 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead; Unity Cen, 810 Carnegie Hall
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 112 Elvin
Marion—New Thought Studies, 454 Summit
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—G F Wyveil, Okmulgee bldg
Tulsa—Unity Reading Rm, Commercial bldg; Mrs Wilson (col), 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg
Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Cen, Reed Hotel
Coudersport—D M Andrews, 107 S Main
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn
Wilkes-Barre—Alice B Sadler, 57 Terrace

TENNESSEE

Chattanooga—Unity Cen, James bldg
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple of Truth, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Study Class, Cullen Hotel

WASHINGTON

Seattle—Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy
Yakima—Church of Truth, 2d and B sts; Meta Cen, Wilson bldg

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise
Milwaukee—Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, 271 Collins
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seapath Crescent, Seapath via Manly

CANADA

Calgary—Unity Cen, Mackie blk
Edmonton—Unity Cen, 10576 10th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 756-A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Boscombe Hants—Elsie Quinion, 20 Gordon rd
Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh—M Hume, 7 Churchill Pl

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

Ship Ahoy!

Perhaps you may be surprised to learn that our Silent-70 department classes steamships as "institutions" in its work of supplying literature free of charge to prisons, hospitals, libraries, and other public institutions. A Silent-70 correspondent writes:

"You will be interested to learn of our agreeable surprise to find that the first officer of the passenger steamship upon which we made our crossing to Cuba is a subscriber to your publications, and had them on board."

This officer is now in communication with Silent-70, and is being supplied with literature for distribution aboard ship.

Invitation to Commencement

These are the days when commencement exercises are taking place in the schools of our land. You have been studying the physical or material side of life for some time. You have learned something of what it has to offer you in the way of rewards for your labor.

How about a "commencement" on the spiritual side of life? Would you not like to make a study of spiritual realities, principles that never change, a science that does not have to be completely revised every few years because of a changed hypothesis?

Our teaching course starts with God as the foundation, and God is the same yesterday, today, and forever; no assumption to be made, no theory to be traced back to a starting point, for there is nothing back of God, eternal Spirit. Begin at the very origin of life and go forward instead of trying to trace back through the maze of intellectual concepts to find the foundation. Our curriculum takes up the close relation of God and man. Ask, and you shall be given information on this subject by our Correspondence School Department; knock, and the door shall be opened to admit you to our student body; then seek, and you shall find that which satisfies your soul.

The July issue of *Unity* magazine offers its readers another article by Thomas L. Masson, entitled, "Who Is Your Sole Support?" The writer points out that we must constantly search ourselves, seeking for a higher understanding, a true realization of the kingdom, where all our needs are supplied. The price of a year's subscription to *Unity* magazine is $1.50.

If you want to know something about each of the periodicals, books, booklets, and so forth, that is published by Unity, send for the 1931 Unity Catalogue. It is yours for the asking.

There are children who do not like to go to Sunday school and there are others that are disappointed if they have to miss a Sunday. The probable difference between these children is that the first ones mentioned have been taught the Bible lessons in a hard way, and the others in an interesting, easy way—perhaps in just the way that the Sunday school lessons are presented in the *Unity Sunday School Leaflet*. In this leaflet Bible stories are told in a vivid manner that the child likes and remembers. Send for a year's subscription to the *Unity Sunday School Leaflet* and watch your child unfold spiritually. 52 issues, $1.

Everything in our universe is based on the action of unchanging laws. When a man learns to abide by the laws of God he has nothing to fear from any external source. Perhaps you had not thought about the fact that there is an unchanging law of prosperity. This law was given us by Jesus Christ: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." This law is emphasized in Ruthanna Schenck's book, *Be Ye Prospered,* which brings its readers many practical thoughts on the subject of prosperity. A cloth-bound book; price, $1.

The publishing of Charles Fillmore's book, *The Twelve Powers of Man,* marks an epoch in the study of metaphysics. For years Mr. Fillmore has been working out his concept that man has twelve God-given powers, and he brings us the result of his studies in his new book, *The Twelve Powers of Man.* You will want to read and study this book, and learn how to use these faculties for your highest good. This book is cloth-bound; price $1. It also comes in *de luxe* binding, priced at $3.

Did you know that we have in card form "The Prayer of Faith," "He's Standing by Me All the While," "The Lord's Prayer," "I Am the Christ," "A Transcendent Treatment," and "I Behold the Christ in You"? These are just a few of the poems and favorite Truth sentiments that are attractively printed on cards, and that sell singly for 2 cents each. The price of a dozen of any one kind is 20 cents; in lots of a hundred, $1.40. Order some of these now and distribute them among your friends.

A booklet by H. B. Jeffery, *When Ye Pray,* will teach you the difference between lip service and true prayer. The price of this booklet is 50 cents.

Life would be monotonous without a single problem. Its zest is found in meeting and mastering problems. Once a problem is mastered, it becomes an opportunity. *Miscellaneous Writings,* by H. Emilie Cady, will teach you how to face your problems, and make of them opportunities. The author brings you the result of her own rich experiences in the realm of Truth. This book is cloth-bound; price, $1.

What is your objective in life? Is it not what you supremely wish to do, what you earnestly endeavor to become? One chapter of Imelda Octavia Shanklin's book, *What Are You?,* is devoted to the discussion of "Your Objective." Miss Shanklin helps you to discover your objective and suggests how it may be attained. The price of this cloth-bound volume is $1.

Many times during His ministry on earth Jesus Christ retired from the companionship of men, and sought in solitude the heavenly Father. When He rejoined His followers He always brought back with Him the strength and courage that He had gained from communion with the Most High. We too must learn to apply to our daily living the lessons learned in the silence. The way to accomplish this is told in E. V. Ingraham's booklet, *The Silence.* Price, 50 cents.

Unity Books and Booklets

For Beginners

Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Lessons in Truth	*de luxe* $3; cloth	1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
*Lovingly in the Hands of the Father	*de luxe* $3; cloth	1.00
Miscellaneous Writings	*de luxe* $2; cloth	1.00
Miscellaneous Writings	Italian, French, German	.75
Unity's Statement of Faith		.10

On Healing

Christian Healing	*de luxe* $3; cloth	1.00
Christian Healing	French $.75; German	1.00
Divine Remedies	paper, $.50; *de luxe*	2.00
Divine Remedies	French	.75
Heal Thyself	cloth	1.00

On Prosperity

Be Ye Prospered	cloth	1.00
Spiritual Law in Business, The		.25

On the Silence

Methods of Meditation		.35
The Silence		.50

Pertaining to the Home

Child Unfoldment	cloth	1.00
Science of Food and Cookery, The	cloth	2:50
Truth in the Home		.75

Inspirational

Beginning Again		.35
*Creed of the Dauntless	*de luxe* $3; cloth	1.00
Faith That Removes Mountains	German	.25
Finding the Christ		.25
Finding the Christ	German, Spanish, or Swedish	.25
Remember	cloth	1.00
Sunlit Way, The	cloth	1.00
What Are You?	cloth	1.00

Devotional

Bible	*de luxe*	4.50
Book of Silent Prayer		50
New Testament		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00
*When Ye Pray		.50

For Advanced Study

Inner Vision		.50
Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
*Twelve Powers of Man, The	*de luxe* $3; cloth	1.00
Unity Tract Index		.50

Juvenile

Aunt Joy's Nature Talks		.75
Little Susie Sleep Ears		.75
Love's Roses		.25
Treasure Box		.50
Wee Wisdom's Way		.75
White Stockings and Other Tales		.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, 917 Tracy, Kansas City, Mo. Renewal price, $1.50 a year.

You Can't Be Too Careful

When you have to cross a much traveled street you are alert to observe the traffic signs provided for your safety. You know that you cannot be too careful.

Envy, doubt, and fear thoughts are the stop signs of your mental traffic code, whereas you can safely go forward when the signals flash thoughts of love, of faith in God's infinite bounty and protection.

You cannot be too careful about the character of your thoughts. Thought is creative. Adverse thoughts open the way for a train of undesirable circumstances. Joyful, constructive thoughts help you to attain health, harmony, and abundance.

Our Prosperity Bank plan will drill you in the habit of constructive thinking through daily use of the prayer statement that is sent to you with the bank. Silent Unity coöperates with you in prayer for your success while you use the bank.

One feature of the bank plan is daily saving for the purpose of sharing Unity's message of Truth with others. Use the bank seven weeks, dropping in a coin each day; then send in the proceeds, together with the names of those friends who are to receive subscriptions to *Unity* magazine. For two subscriptions save $3.

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UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and request the prayers of Silent Unity for my success.

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This is the Age of Youth

Today is a youthful, buoyant age, when every one is alert to be abreast of the times. Great machines hum, airplanes replace slower travel, buildings go higher and higher, new architectural designs appear . . . . everything is changing, everything is progressing. Are you a part of this new age? YOUTH magazine is, for it is an expression of this new on-going age. Subscribe for it, and let it bring you each month the youthful inspiration of today. YOUTH for one year is $1.50.

True Adventures In Truth

Man has always been possessed of a spirit of adventure. He stops at nothing from a transoceanic flight to an undersea voyage to the North Pole. No more wonderful adventure awaits mankind than that of exploring the uncharted regions of the soul, for it is said that every man has within himself a continent of undiscovered character. The book, LOVINGLY IN THE HANDS OF THE FATHER, contains some adventures in Truth that have come under the personal observation of Evelyn Whitell, who is a favorite with Unity readers. Price in cloth binding, $1; in de luxe binding. $3.

JUNE

And what is so rare as a day in June?
  Then, if ever, come perfect days;
Then heaven tries earth if it be in tune,
  And over it softly her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
  An instinct within it that reaches and towers,
And, groping blindly above it for light,
  Climbs to a soul in grass and flowers;
The flush of life may well be seen
  Thrilling back over hills and valleys;
The cowslip startles in meadows green,
  The buttercup catches the sun in its chalice,
And there's never a leaf nor a blade too mean
  To be some happy creature's palace.

—*James Russell Lowell*